

THE
MARKĀNDEYA PURĀṆAM.

TRANSLATED FROM THE ORIGINAL SANSKRIT
INTO ENGLISH PROSE

BY

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An English Translator of Rāmāyana and Nārāyaṇa &c



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THE

MARKANDEYA PURANAM

IN

AN ENGLISH GARB.

THE Germanic conception of a World literature broached before the Western public by the Poet philosopher of the century—Goethe—is fraught with momentous consequences to the culture and advancement of humanity. When the literature of every civilised nation, retaining its own individuality, embodies and embosoms the literatures of the other nations on the globe, a common intellectual platform shall have been attained by mankind and the entire human family shall be furnished with a common stock of thoughts and sentiments. That such 'a consummation' is devoutly to be wished can admit of no question considering that intellectual unity needs must understand that international combination and co operation which is essential to the advance of humanity in its highest and widest acceptation.

Looked at in this sublime light the labours of one engaged in interpreting the life and mind of the ancient Hindus count as of unquestionable sterling worth—the rather that the Hindus of old provided by nature with an eminent mental endowment had addressed themselves assiduously in cultivating their powers bequeathing to posterity labours, which, but

for their being couched in a difficult and dead tongue, would perhaps have powerfully influenced and shaped the succeeding thought of the world. A person employed in translating a Sanskrit work into English may be likened to one removing the bushel covering and hiding a lamp, and placing the same on a hill top, so that all may be gladdened with its beneficent beams. English is the language of a Sovereign on whose spacious dominions the all beholding and world circumambulating Sun never sets, and for a book to be brought from the dark vault of a dead language forth into the living light of such an one as English, is to become a possession 'for ever,'—to be converted into a force capable of swaying the destinies of men in general. A happy day it shall be both for India and England and through England, for the world at large when all that lies entombed in Sanskrit shall have been so redeemed—and, being fused into the intellectual heaven of the West, shall help in furthering the dearest interests of our race.

An English version of such a work as the *Markandeya Purana* cannot fail to be interesting to many. The student of religion will find herein a rich harvest industriously garnered by our sages applying all their powers to the consideration of spiritual problems of the highest import. The antiquary will meet with various manners and customs interesting and instructive, over which his ingenuity in interpretation will have free scope for its exercise. The student of history will study a social organism *unique* in its kind, which, although now empty of its former informing spirit, continues holding the Hindu races together. The functionary of Government bringing his imaginative resources into requisition will attain a far deeper insight into the genius and idiosyncracies of the nation than a study of the surface of the present Hindu society will enable him to acquire, nor need the notion that the society depicted in the Sanskrit work belonged to a far past, and that as such

nothing can be safely inferred from that to the society as it exists,—hamper him, seeing that, in the words of Professor Monier Williams, ‘in India the lapse of centuries cannot bring any radical change in the manners and customs of the Hindus,’ whose conservatism is almost proof against Time and his devastations

The *Mārkaṇḍeya Purāṇam* is one of those religious treatises of the Hindus that come home to their business and bosoms. It contains incidents and characters that appeal powerfully to the popular fancy, while its high morality and wealth of instruction must ever enlist the regard of those setting store by that wisdom which is more precious than rubies or gold. One portion of the work in particular has won for itself an imperishable place in the heart and home of the Hindu—namely, the celebrated Hymn to *Chandī*, called after her name. This Hymn is regarded as the highest expression of man’s aspiration after the Infinite—the crowning mercy of the inspiring *aśṛīṭus*, under the dominance of which the Word is not so much uttered as forced out from the heart by a mysterious Something, which in itself the person concerned comprehends not, although he is compelled to be its instrument.

This version will, we presume, not be entirely unworthy of public acceptance, seeing that it emanates from an experienced pen, to which, among other things is to be ascribed the major portion of the English *Ramayana* of Babu Manmatha Nath Dutt, which for sometime was connected with the English translation of Bābu Protāp Chunder Roy’s *Mahābhārata*, which has turned into English the *Narī Vjñāna* of Sankara Sen, and which is at present employed on an English version of the Hindu pathology named *Nidāna*.

Our best thanks are due to Tārūṇī Karmār Kaviratna—whose eminent attainments in Sanskrit are well known to all—as well for his having originally suggested to us the rendering of the *Markandeya Purāṇa*, as for his kind offer of help in explaining obscure or abstruse points in the text.

Other reputed scholars also—among whom may be mentioned Bábu Hariçchandra Kaviratna, Professor of Sanskrit in the Presidency College—have favored us with assurances of assistance.

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MARKANDEYA PURANAM.

CHAPTER I

OM !* Salutation unto the reverend *Vāsudeva* † May those two lotus-feet of *Harī* ‡ capable of destroying the afflictions arising from the fear of existence,—which, being approached (in spirit), are worshipped by *Yogis* § of quiescent souls, and which, manifesting themselves, by turns enveloped heaven, earth and the nether sphere, ||—purify you ! May He

* This word is uttered as a holy exclamation at the commencement and end of a reading of the *Vedas*, or before the commencement of a prayer or a sacred work. In later times 'Om' as compounded of *a*, *u*, and *m*, meant respectively *Vishnu*, *Siva*, and *Brahma*. It is usually termed *Pranava*.—T

† Lit. *Vasudeva's* son—a common designation of *Krishna*, one of the incarnations, and by far the most popular one of *Vishnu*.—T

‡ Another name of *Vishnu*—and one of the most popular of his appellations,—it is veritably a household word in our society coming home to the business and bosoms of all alike from the prince to the peasant and inseparably associated through daily currency with the chequered warp and woof of existence.—T

§ Persons subjecting themselves to certain physical processes for bringing the mental forces to a focus and directing them to the contemplation of the Deity. The virtues attributed to these practices going under the name of *Yoga*, are extraordinary and would hardly enlist the credence of the common run of men, but persons who can form an approximate conception of the marvellous powers with which matter and mind would seem to be fraught, would not perhaps be so sceptical.—T

|| *Vali* king of the *Asuras*, had grown very arrogant on account of his power. *Vishnu* assuming the form of a dwarf presented himself before him and asked for alms. Thereupon the *Asura* king asked him as to what he

that, capable of riving Sin, lay down on the Serpent* reposing in the depths of the Milky main, and by whose association the Ocean terrific with the heaving surges of its waters, seemed to dance (in delight),—protect you!

Having bowed unto *Nārāyaṇa*,† and *Nara*, the foremost of Male-beings, as well as the goddess, *Saraswatī*,‡ should one utter *Victory*

Vyāsa's§ disciple, the exceedingly energetic *Jaimini*, asked the mighty ascetic—*Mārkandeya*—always engaged in asceticism and the study of the *Veda*,—“O worshipful one, the story of *Bhārata*|| hath been related by the high-souled *Vyāsa*. Replete with shining expressions and various branches of knowledge, containing various metres and figures of rhetoric, adorned with excellent words, furnished with questions and their answers, resembling *Vishnu* among the immortals, and *Brāhmaṇa*¶ among the bipeds, the matchless jewel on the crest of a diadem among all ornaments,—resembling the thunder-bolt among weapons,§ and mind among the

would have, and the dwarf replied that all that he wanted was as much earth as could be covered by his three steps. *Vali* laughed at this, but the *Brāhmaṇa* persisting, the king at last agreed, whereupon *Vishnu*, assuming his gigantic (*virāṭa*) shape, covered heaven, earth and the nether regions with his three paces and took the conceit out of *Vali*—T

* The hundred hooded *Ananta*, the couch of *Vishnu* and sometimes considered as an incarnation of *Vishnu* himself. He reposed on the serpent floating on the Milky main at the time of creation—T

† An epithet of *Vishnu* referring to the circumstance of his having reposed on the ocean at the time of creation—T

‡ The goddess of Learning and Music

§ The reputed author of the great Epic—*Mahābhārata*, celebrating the deeds of the *Kurū*s and the *Pāṇḍu*s descendants of the Lunar line of kings

|| *Mahābhārata* is sometimes so termed

¶ Ancient Hindu society was broadly divided into the four orders of *Brāhmaṇas*, *Kṣatriyas*, *Vaiśyas* and *Sūdras*—each performing a separate class of functions, those performed by *Brāhmaṇas* being the spiritual guidance of the community—T

§ It is the weapon wielded by the sovereign of the celestials, *Indra*. Forged from the bone of the saint, *Dadhichi*, with this he routed the *Asuras* and

organs*,—on earth *Mahabhārata* is the foremost of all the divisions of learning In it are described together and separately Interest, Virtue, Desire and Deliverance † This is the crown of sciences conversant with Virtue, the best of sciences treating of Interest, the first of sciences discoursing on Desire, and the consummation of sciences discussing Deliverance (In *Mahābhārata*) have been described by the eminently righteous and intelligent *Vedavyāsa* the practices, ways of living and the attainment of the respective objects relative to the four modes of life ‡ And, O sire, *Vyasa* of noble acts hath so composed this, that although the great work is extensive yet it seemeth to be free from contradictions This earth hath been deprived of its dust by the watery surges of *Vyasa's* words descending from the mount of the *Veda*, capable of uprooting the trees of false arguments The spacious lake of the *Veda* by *Krishna*§ hath for its swans dulcet terms, for its lovely lotuses mighty anecdotes, for its expanse of waters the (various) sayings constituting (the book) And for this it is that, O reverend (sage), I have presented myself before you for learning from you faithfully this fraught with pregnant sense and containing the *Śrutis*|| in detail Why, albeit void of attributes, did *Janardhana* (or) *Vasudeva*, the cause of the creation, maintenance and destruction of the universe assume humanity? And how did *Drupada's* daughter—*Krishna*—alone become the wife of the five sons of *Pandu*? Great

dislodged them from heaven which they had forcibly usurped driving the celestials away —T

* Mind in Hindu philosophy is an organ of sense

† These according to the Hindu authorities constitute the objects of human existence all actions may fall under one or other of these heads —T

‡ The life of a student that of a householder that of an anchorite and that of a mendicant Every Hindu observed by turns these modes of life —T

§ *Krishna Dwaipayana Vyāsa*

|| *Śruti*—audition—is a name of the *Vedas* constituting the revelation in contradistinction to *Śruti*—memory—tradition these two broadly dividing the scriptures of the Hindus

certainly is our doubt on this point. And how did the exceedingly mighty *Baladeva** having a plough for his weapon expiate his sin of having slain a *Brāhmaṇa* by resorting to holy spots? And why did those great car-warriors, the high souled sons of *Draupadī*, having the *Pandavas* for their support, meet with their deaths like ones forlorn before they had entered into matrimony? All this it behoveth you to relate unto me at length, (for) you are ever the cause of enlightening people of dull apprehension." Hearing these words of his, the mighty ascetic *Mārkaṇḍeya*, free from the ten and eight faults,† prepared to relate. And *Markaṇḍeya* said: 'O best of ascetics the hour for performing my rites hath come, and this is not the fit time for expatiating (over that topic). But now I shall mention unto thee those birds that, O *Jaimini*, shall rid thee of thy doubts. Those foremost of fowls, conversant with the mysteries of knowledge and ever intent on it—*Drona's* sons, *Pingākṣa*, *Vibodha*, *Suputra* and *Sumukha*, whose intelligence is free coursing in penetrating into the profundities of *Vaidika* lore live in a cave of the *Vindhya*. Do thou present thyself before them and ask them (for the knowledge that thou art in search of)." Thus accosted by the intelligent *Markaṇḍeya*, that powerful sage, with his eyes expanded with delight answered thus. And *Jaimini* spoke: "O *Brāhmaṇa*, that birds should speak like human beings is strange, but that birds should attain to knowledge of the highest order is more wonderful still. If they have sprung from a beastly line, wherefrom could they attain to knowledge, and why, again, are they called the sons of *Drona*? And who, besides is *Drona*, who hath these four sons born to him? And how, further did those high souled ones endowed with virtue

* Brother of *Aśvina*

† Sleep lassitude fear anger stupor sloth on arrogance insanity negligence surprise if be covetousness malice envy insincerity falsehood infidelity partiality and illiteracy

seeing that one every limb of whom was endowed with loveliness, the ascetic, restraining his mind, knew that she had come to disturb his heart ; and thereat he was wrought up with wrath and indignation * And then the great sage, practising rigid austerities, spoke unto her,—‘As, O thou intoxicated by pride, O thou who rangest the sky, for working me woe thou hast come to disturb my austerities earned here after mighty ado, so, befouled in consequence of my wrath, thou, O thou of perverse understanding, shalt be born in the race of birds (and lead that life) for twelve years And, Ō worst of *Apsarās*, Ō thou who wilt assume the form of a female-fowl, four sons shall be born of thee Without, however, attaining any delight in them, thou, sanctified by (the wound inflicted) by a weapon, shalt again take up thy abode

* *Amaraka* generally means *envy*, *malice*, etc., but here, I fancy, the sense is *indignation*. It is this indefiniteness that surrounds Sanskrit terms that renders the language so little susceptible of an aspect of reality like that informing such a language as English, and it is this absence of definiteness in the signification of Sanskrit words that so greatly taxes the judgment of the translator. I will, by way of illustrating my meaning, cite an example, all the more valuable as it is connected with my actual experience at that time. I was translating the beautiful episode of the *Bhāṣyaśrī* about *Nāṁ* and *Damayanti*. Coming upon the term *palīṣa khanda*, I was at a loss to come at the true meaning of the term. I had at last recourse to my *Parāś* who, although ignorant of English, did not come from a *śāl* but was a student of the Sanskrit College of Calcutta. He said, ‘The term means a *palīṣa* flower torn. Now, although the word might bear this signification, yet on the ground of common sense, it could not bear that sense in the passage which ran some what as follows :—From yonder *palīṣa khanda*, the road divides itself into two.’ Can any sensible person think of saying to an enquirer—‘From the spot where the torn *palīṣa* flower lies, the road divides etc.’? What information would this carry? At length it struck me that *palīṣa-khanda* meant a tract of *palīṣa* trees. The *palīṣa* flower being very red, a tract of *palīṣa* trees would be a conspicuous object and the enquirer would easily find it. From this it is apparent that the chief qualification of an English translator of Sanskrit is not so much erudition as a sound judgment enabling him to form pictures out of the images wrapped up in, the haziness and subtlety inseparable from such a tongue as Sanskrit.—T

in the celestial regions Thou must not return any reply.¹ Having made that mortified damsel of tremulous bangles hear this unbearable speech, the *Vipra*,* leaving the Earth furnished with the *Ganga* of liquid waves retraced his steps to the celestial *Ganga*† endowed with virtues famed (far and wide)''

CHAPTER II

MĀRKANDEYA said — *Arishtanemi*'s son was named *Garura*‡—king of birds and *Garura* had a son born to him celebrated as *Sampati*. And he had a heroic son—*Suparśva*—endowed with the might of the Wind. And *Suparśva*'s son was *Kumbhi*§ and *Kumbhi*'s son was *Pralolupa*. And he had two sons—*Kanka* and *Kandhara*||. And it came to pass that in a peak of *Kailāsa* *Kanka* saw a *Rakshasa*¶—an attendant of the Bestower of riches—furnished with eyes resembling lotus petals renowned (under the name of) *Vidyudrupa* § (who) wearing a shining wreath and attire and seated with his wife on a beautiful stone slab was

* A *Brāhmana* is so called.

† There are three *Gangā*s—one in heaven a second in the middle regions—(*marīta loka*) the earth and a third in the nether sphere. The *Gangā* is the most sacred of streams and the merit flowing from her waters to one that performs ablutions in them is immense—nay it is said to be capable of washing off the damned spot of murder etc.—T

‡ The vehicle of *Viṣṇu*.

§ Some texts have *Amuṣi*.

|| Some texts read *Aannara* for *Kandhara*.

¶ The *Rākṣasas* are naturally evil feeding on flesh discharging evil duties etc.—T

* I. e.—Lightning lovely

engaged in drinking. And soon as he had been seen by *Kanka*, the *Rāksha*, growing enraged, spoke to him : 'Wherefrom comest thou hither, O worst of oviparous ones? Why dost thou come to me, who am seated in company with my wife? This is not the way of the sensible with reference to things sacred to secrecy.' *Kanka* said,—'This foremost of mountains is common property : it is as much mine or others' as yours. What (special) affection do you cherish for this?' *Mārkaṇḍeya* continued —'When *Kanka* had spoken thus, the *Rākshasa* cut him down with his sword,—and thereat *Kanka* looked frightful with blood gushing (down his person),—and, deprived of his senses, he tossed about restlessly. And hearing *Kanka* slain, that lord of oviparous ones, *Kandhara*, transported by passion, set his heart upon slaying *Vidyudruṣa*. And repairing to that mountain-peak where *Kanka* was lying slain, that bird performed the funeral rites of his elder brother. And then with his eyes rolling in ire, he, sighing like a mighty serpent, bent his course to where that *Rākshasa*—the slayer of his brother was. And shaking the hills with the mighty blast of his wings, and

with his frame filled with fury, *Kandhara* addressed that one staying in that hollow of the mountain, saying,—‘Thou wretch’ give me battle here. As thou hadst slain my confiding brother, thee shall I despatch to the abode of *Yama*. To day slain by me, thou shalt go to the hell which is designed for those slaying the confiding, women, or boys.’ *Márkandeya* went on. “Thus addressed then by that foremost of fowls in the very presence of his wife, the *Raksha* replied unto the bird, who was overcome with wrath. ‘If I have slain thy brother, I have thereby certainly shown my prowess. Thee also, O ranger of the air, shall I slay with this sword of mine. Stay a moment. Living, O vilest of birds, thou shalt not hence.’ Saying this he seized a sword resembling a mass of collyrium in splendour. And then there took place a mighty encounter between that king of birds and the lord of *Yakshas*, like unto the encounter that had happened between *Garura* and *Sakra*. And then flying into a wrath, the *Rákshasa* whirling his sword having the hue of extinguished charcoal, hurled the same at that foremost of birds. And thereto, even as *Garura* taketh up a snake, that lord of birds, lifting it up a little from the ground, held it with his beak. And then snapping it with his beak and talons, that oviparous one was wrought up with wrath. And on his sword being broken, there took place a hand to hand combat (between them). And then assailing the *Rakshasa* at the chest, the king of birds severed his entrails, feet, hands and head (from his trunk). On his having been slain, the woman sought the protection of the bird. And with her fear somewhat raised, she said,—‘I would be thy wife.’ And taking her, that best of birds came back to his abode (*Kandhara*), having slain *Vidyudrupā*, attuned else on the score of his brother’s death. And going to the house of *Kandhara*, that daughter of *Menakā* furnished with fair eye brows, capable of assuming forms at her will, wore the form of a female bird. And then on her he begat a daughter named *Tarkā*—even that paragon among

Righteousness* came to the side of *Shāntanu's*† son for the purpose of hearing the exhaustive discourse on religion from the high souled *Bhīṣma*. And it so happened that one named *Samīka*, who had practised self-control, came to the place where, O best of the twice born, the eggs lay within the bell. And there he heard the inarticulate cries, which, although they had attained full sense, (the offspring within) the eggs were emitting owing to their infancy. And thereat the sage, struck with surprise, uprooted the bell, and saw those offspring having neither father nor mother. And seeing them lying on the earth, that reverend ascetic—*Samīka*—seized with surprise, addressed the twice-born ones following him,—‘Seeing the *Daitya* forces harassed by the celestials, fly away, well did that first of the twice born, *Uṣanā Sukra* himself say—Do not fly. Desist. Whither go ye in distraction? Wherever may ye betake yourselves, resigning heroism and fame, ye must not die. As ye have been created by the Deity, so, so long as it is not His will (that ye shall die), live ye must so long, whether ye fight or not. Some die in their own homes, and others while flying, and (others) meet with extinction while engaged in eating meats and drinking water, and others, again, come under the subjection of the king of the dead, enjoying all the luxuries of life, possessing healthy bodies, and without having their persons wounded with weapons. And others engaged in asceticism, are carried off by the followers of the sovereign of the dead, and others while practising *Yoga*, but none hath attained immortality. Formerly the thunder-handed one had hurled the thunder bolt at *Samivara*,—and thereat, albeit smitten at the chest, yet the *Asura* did not die. But when the time came, *Daiṭyas*‡

* *Dharmaputra*, a name of *Yudhishthira* eldest of the *Pāndus* with reference to his immaculate morals, he in fact being looked upon as the mirror of morality and righteousness by the Hindus.—T

† *Bhīṣma*—a redoubtable hero fighting against the *Pāṇjavas*.—T

‡ A class of enemies of the celestials going under various designations—*Daiṭyas*, *Dānavas*, *Asuras*, *Kālakēyas* &c.—T

struck with the very same thunder bolt and by the very same *Indra*, met with death. Knowing this, ye should not suffer yourselves to be overwhelmed with fear. Do ye turn back—Thereat, the *Dātyas*, casting off the fear of death, stoppèd, and those words of *Sukra* have been verified by these foremost of fowls, who have escaped destruction even in this encounter that is more than mortal. What, O *Vipras*, was the fall of the birds, and what, the simultaneous fall of the bell; and what,* again, the warfare covering the earth up with flesh, fat and blood? Who, O *Vipras*, may these birds be? These are no common fowls. The favor of the deities bringeth exalted luck in this world. Having delivered himself thus, he, seeing them, again spake. 'Stop. Go ye to the hermitage, taking the young ones of the birds. And do ye place these oviparous fowls at a spot where cats or rats, hawks or mungoosees may not approach. Or, ye twice born, what need of over care? Every creature lieth or cometh by death by virtue of its own acts,—and even so will it be with these young of fowls. And yet should man take proper care in all that he doeth. If one doth not put forth one's exertions, one reapeth the censure of the good.†

* The particle *kva* is idiomatic in Sanskrit, implying great disparity.—T

† The translator may be indulged in the liberty of observing that in this precious passage the sage *Samśka* points out the appropriate attitude of every intelligent person in all his actions in this world. On the one hand, the tremendous force of the fated environs us all like a wall of adamant defying removal, on the other, the ever undying and ineffaceable consciousness of individuality. An intellectual compromise is accordingly the most rational position which a man can take up amidst human affairs,—so that on the one hand he may never in the least slacken personal endeavour so long as there is scope for it, nor on the other in case of miscarriage suffer the blast of despair to blow over his heart and reduce it to a desert. The *Hitopadesha* one of the crowning mercies of literature in the sphere of morals justly calls this conception of our relation to this world as the sovereign remedy for all the evils of existence. This doctrine of an intellectual compromise also occurs in various other Sanskrit works among which may be mentioned the *Sūtra Arśa* of *Bṛhaspati*. In the face of such a fact it is rather unfair to tax the

Thus directed then those sons of ascetics, taking the young of fowls went to their own hermitage, beautified with the presence of anchorets, where black bees swarmed round the boughs of trees. And according to his desire gathering from the forest roots, flowers, fruits, *kuṣa* &c, that best of the twice born performed various religious rites prescribed by the *Sruti*, connected with the worship of the *Chakrāyudha*,^(a) *Rudra*,^(b) *Vedhas*,^(c) *Surendra*,^(d) *Vaivasvata*,^(e) *Jata-vedasa*,^(f) the lord of waters,^(g) the lord of speech,^(h) the protector of riches,⁽ⁱ⁾ *Samīraṇa*,^(j) *Dhātā*,^(k) *Vidhātā*^(l) and the *Viṣṇudevas* "^(m)

CHAPTER III

MĀRKANDEYA went on — "O foremost of *Vipras*, day after day that great ascetic tended those (young of birds) with food and water and protected them (duly). And in the course of a single month, they gazed at by the sons of ascetics with eyes expanded with admiring wonder, betook themselves to the course of the Sun's car⁽ⁿ⁾. And having surveyed the

ancient Hindus with entertaining the raw doctrine of what hath been styled by Mill 'Asiatic Fatalism or the Fatalism of Œdipus' Vide *An Examination of Sir W Hamilton* — T

(a) A name of *Viṣṇu*, who bears a discus. (b) An appellation of *Siva*. (c) A name of *Brahmā*. (d) A name of *Indra* meaning the *Indra* of the celestials. (e) *Kama* the Hindu Pluto. (f) (The god of) Fire. (g) Named *Varuna*. (h) *Vṛkṣakṣepi* spiritual preceptor of the deities. (i) Named *Autera*. (j) The god of wind. (k) One of the twelve *Adityas*. (l) A name of *Brahmā* (as creator of the world). (m) A troop of deities they are particularly worshipped on the occasion of funeral obsequies. Moreover offerings should be made to them daily.

(n) The Sun goes round the sky daily in his one wheeled car.

Earth, resembling the wheel of a car,* containing cities and seas and mighty rivers, those high souled ones unborn of any female vessel, with their minds and bodies entirely spent, returned to the hermitage. And by virtue of their† potency, (their) understandings unfolded at that place. And it came to pass that as once on a day (*Samika*) having compassion on his disciples, was holding forth unto them on the certainties of religion, all those (birds) going round him, bowed down unto his feet, and said 'O ascetic, we have been preserved (by thee) from a dreadful death in the forest, and, having given us shelter, food and drink, thou hast proved our sire and spiritual guide. Our mother had died while yet we were in her womb,—and no father hath brought us up. And as thou hast preserved us in our infancy, thou hast (in fact) given us our very lives. Pushing away the bell of the elephant, thou, O thou of undeteriorating energy, didst remove our misery while we lay on the earth, drying up like (so many) earth worms.—How shall these frail ones grow up? When shall I see them strong? When shall I see them rise up from the earth and range from tree to tree? And when shall this my native brightness be soiled with the dust raised by the blast of their wings, as they shall be going around me?—with such thoughts (coursing in thy mind) hast thou, O sire, brought us up. And now that we have grown up and attained access of intelligence, what shall we do? Hearing this articulate and refined speech of theirs, the sage surrounded by all his disciples and his son, *Sringi*—seized with curiosity, with his down standing on end, said 'Do ye truthfully say how ye can utter speech, and by whose curse it was that ye had come by this mischievous transformation touching your form and speech. This ye should tell me.' Threat the birds

* This would shew that the ancient Hindus at any rate those contemporaneous with the composition of the *Mārkandeya Purāna* had formed a fairly accurate conception of the shape of the Earth.—T

† Of the ascetics that is

said 'Formerly there was an eminent ascetic famed under the name of *Vipularoān*. He had a couple of sons born to him, *Sakrisha* and *Tumburu*. Of the ascetic *Sakrisha*, holding himself in control, were the four sons ever observant of humility, good conduct, and reverence. While he was engaged in performing penances with his senses restrained, according to his desire we used to procure sacrificial fuel, flowers, and other necessities. Thus did he and we live in that wood. Once on a time the sovereign of the celestials wearing the form of a huge bodied, broken winged, and decrepit bird having coppery eyes,—and a trembling body, came (there) for bringing a curse on us as well as for asking for something of the sage furnished with truth, purity, forgiveness orthodox ways, and nobility of mind. And the bird said —'O foremost of the twice born, it behoveth you to relieve me who am suffering from hunger. I seek for fare, O you of exalted piety. Be you my signal succour (in this pass). As I was staying in a summit of the *Vindhya*, I was thrown down by the violent wind begot of the wings of the Bird * And for a whole week I lay on the ground, deprived of my consciousness, and on the eighth day, I regained my senses. And now, having got back my senses I, affected by hunger and suffering grievously, have sought your shelter,—asking for food with a distressed heart. O you of a stainless mind, do you decide as to what you should do,—and O eminent *Vipra* sage, grant me such fare as may sustain my life'. Thus accosted he answered *Indra* in the form of a bird,—'I shall, in order that you may sustain existence, give you such fare as you will'. Having said thus that foremost of the twice born again said 'But what fare shall I procure for you?' And he replied 'I find great satisfaction in the flesh of men'. Thereat the sage said O oviparous one, your childhood is passed as well as your youth and now is present with you old age—when all

* Said by way of pre-eminence. *Garitta* is meant.

the desires of men stop of themselves—But why even in this decrepit condition are you so cruelly inclined? What is human flesh, and what is this final life of yours! But the evil purposes of the wicked never know decay! But what is the use of my saying all this? We should now think that what hath been promised must be performed.* Having expressed himself thus, that best of *Vipras*, the ascetic, making up his mind, speedily called us,—and praising each according to his quality,—with an aggrieved heart addressed this exceedingly cruel speech to us, who stood with heads hung down and hands joined, cherishing reverential feelings (in our hearts),—saying,—‘O foremost of the twice-born, you are learned, and along with me have been freed from your debts; and as, O twice-born ones, you are my children, so you also have begot excellent offspring† If I am your superior, if I am worthy of your homage, if I am your father eminently entitled

* In ancient India a promise was considered as sacred and inviolable. The highest reproach that could be cast upon a person was that he was a promise breaker. * * * Such a sin was alike visited with social obloquy and the wrath of the gods. Instances of men fulfilling their promises at the sacrifice of wealth, happiness, nay, of life itself, abound in Sanskrit literature,—and the idea of ‘performing a promise’ like that of self control *etc.*, enters almost invariably into the ancient Hindu conception of a manly character. The instance of *Bhisma*, pledging himself to a life long celibacy in the interests of his brother,—and finally giving up his life for the sake of his vow,—is the most illustrious that literature—even Hindu literature—has to boast of.—T

† A person becomes freed from his debts to his ancestors by begetting offspring. This notion prevails to this day in Hindu Society and its force can well be measured by the almost total absence of bachelors among us. A Hindu bachelor is regarded with suspicion by those around him and his single blessedness is explained on the supposition of absolute poverty, some physical disqualification, or any social difficulty intervening between him and the happy event. Such a person is considered unclean, marriage being regarded by the ancient authorities as a purificatory ceremony and one being competent to perform religious rites only along with one’s better half, who is characteristically styled *Sahadharmini*—she with whom (her husband) performs the rites of religion.—T

to your reverence,* then do you act up to my word in a sincere spirit' Just as he had said this affectionately unto us, we replied 'Consider what you say unto us as (already) performed' (Thereat) the ascetic spoke,—'This bird affected by hunger and thirst hath sought my protection, and do you at once so act that he may be immediately refreshed with your flesh and slake his thirst with your blood' Then we, exceedingly mortified, with our entire frames trembling (in emotion), said —'Hard! Hard! This cannot be accomplished by us Wherefore should a wise person for the sake of another's body, destroy or lay violent hands on his own? One's own body is even as one's own son A son, as enjoined by the scripture), payeth the debts of the duties, the ancestral names and human beings,—but a son doth not resign his body Therefore we must not do this,—nor have those that have gone before us acted so A person, living, reapeth good,—a person, living, earneth piety, but a person, dying, loseth his body, and all his religious merit, *etc*, also come to naught The body, say those cognisant of religion, should every way be preserved' Hearing this speech of ours, the anchorite flaming up in passion, again addressed us, as if consuming us with his eyes 'As ye do not act agreeably to what I have promised, so, scathed by my curse, do ye come by a beastly birth' Having spoken thus unto us, he after performing his own funeral rites according to the ordinance, addressed that bird, saying,—O best of birds, do you without any demur eat me here I have dedicated this body of mine as your fare So long, O foremost of fowls as a *Brāhmaṇa* observeth truth, so long is his *Brahmanahood* mentioned Not by sacrifice, or *dakṣiṇa*,† or any other act doth a *Vipra* reap the religious merit that he doth by maintaining truth' Hearing these words of the saint, *Sakra* wearing the form of a bird,

* *Parama* can but mean this.

† A gift to a priest in money after the performance of a religious ceremony.—T

with his heart seized with wonderment, then answered the ascetic O foremost of *Vipras*, resorting to *yoga*, do you renounce this frame, (for), O foremost of *Vipras*, I on no account feed on a living animal' Hearing his speech, the ascetic entered into *yoga* Thereat knowing his determination, *Sakra* spoke, wearing his own shape — O foremost of *Vipras*, O intelligent one, do you by help of your understanding understand what should be understood It is for trying you that, O sinless one I have committed this transgression Do you pardon me, O you of a spotless heart What desire of yours shall I satisfy? I have been highly pleased with you on account of your observing veracity From this day forth you shall have *Aindra** knowledge and nothing shall disturb your religious penances' After *Sakra* had gone away having spoken thus, we, bowing down our heads, addressed that ascetic, our sire — 'O magnanimous one it behoveth you to forgive us who have been affrighted at the idea of death We certainly love our life We cherish affection for this (body) compounded of skin, bones and flesh and filled with pus and blood, for which no affection should be cherished Listen, O eminently pious one We have heard how people grow infatuated having been reft of their self control by those powerful foes of theirs—those vices,† Lust, Anger *etc* The sovereign

* *i.e.* belonging to *Indra* What such knowledge consists in cannot be ascertained —T

† These are Lust first and foremost Anger next in power and place and Covetousness Infatuation Egotism and Malice They are called the foes of mankind *par excellence* The meanings of the other terms are plain enough — only infatuation requires elucidation The idea embodied in this word appears to be this *When a person is under the influence of any strong emotion which for the time possesses him he loses his intellectual hold of the central idea connected with the emotion This is the meaning of that profound remark of Father Malebranche All feelings justify themselves Let us cite an instance A person is addicted to gambling Having suffered grievously from the practice with the wounds inflicted by it yet green in his heart he resolves never to indulge in the habit any more in his life After he has walked some way on the road to reform the habitual sin he returns—the Good God is*

—*purusha**—endowed with consciousness is established in (this great corporal capital) environed with the rampart of wisdom, having bones for its props, fast confined by a wall of the tegument, draped with flesh and blood, having ninety entrances,—the springs of mighty afflictions—surrounded by nerves. He (*purusha*) hath two counselors,—Mind and Intellect, hostile to each other, and each of these endeavours to finish his foe. The king hath four enemies (ever) desirous of destroying him,—*viz*, Lust, Anger, Covetousness, and the fourth foe, Stupifaction. When the monarch styeth closing the gateways, then only is he strong and in health,—

opened and the waves rushing in again deluge his mind carrying everything before them and sweeping away all that is not in harmony with the stream—and is *impertinent* to it—all the landmarks are obliterated—and the flood is at length still itself. His point of view is now entirely changed, and he regards the emotion as *justifying* itself which it would be *wrong* not to satisfy. The physiological explanation would seem to be this. By virtue of habit the nervous energy concerned requires a tendency to course a certain way and not another. Restrained for a time this energy at length bursts all mental fetters and goes its old rounds submerging and abolishing all the intellectual forces that had arranged themselves against it. If we do but reflect what a potent part this *Moha* plays in the life of every one, we must praise the judgment that has styled it as 'one of the foes of life'—T

* The *individual* the I in the domain of consciousness of every one. This is a profound doctrine in Hindu psychology reared up by a deep study of the mental phenomena. On the one hand the mental states, intellectual, emotional and conational (to coin a term from Sir W. Hamilton's 'conation'), on the other the 'I' round which these cluster. As ripples fast spring into existence on the bosom of the sea and subside into nothingness and nullity, so thoughts, feelings etc. rise continually in the mind and fade away one after another, but it is the 'I' that feels these and has the characteristic and sovereign power of swaying and making them subserve its purposes, whatever they may be. All the endeavours of the *Yogi* are to develop this power—so that at length he may attain the station of a perfectly developed Will, holding the reins of his passions and guiding them so that he may attain the end and aim of his being the *summum bonum*—which according to the Hindu philosophers is unification with the Deity. (Iude *The Dialogues of Plato* and Max Müller's *Chips from a German Workshop*)—T

† *viz* the mouth the two ears the two eyes the two nostrils and the organs of excretion and generation—T

and is free from disquietude And feels himself drawn (towards the world), and he is not overcome by his foes But when he openeth the doors wide, that foe of his, named Attachment, besiegeth the entrances of his eyes, *etc* He is all-pervading and of great might, and finds his way to the five entrances In his wake enter the (other) three terrific foes And entering through the doorways entitled 'the Organs of Sense,' Attachment impregnates himself with Mind and the rest And bringing under subjection the Organs and Mind, and mastering the entrances, that irresistible one destroyeth the wall* (of the body) And Intellect seeing Mind as already in his power, immediately cometh to naught And without counselors, and renounced by the inmates of his mansion, and with his foe finding entrance (into his abode), the king meets with destruction In this way do those wicked wights, Attachment, Stupifaction, Covetousness and Anger go about, abolishing the memory of men From Attachment springeth Anger, from Anger riseth Covetousness,† from Covetousness cometh Stupifaction and from Stupifaction impairment of memory From the undermining of memory cometh weakness of Intellect, —and on Intellect being destroyed, followeth destruction of one's ownself ‡ O best (of men), to persons that have so lost their Intellect, that are lorded it over by Attachment and Avarice, and that cherish a desire for life do you extend your grace, so that the imprecation that you have uttered may not come into effect, and that, O foremost of ascetics, we may not come by a condition predominated over by the principle of

* Probably wisdom which just before has been termed the 'rampart of the general capital' —T

† It is difficult to see how this is so Sometimes a person *angry* with another may *covet* his wealth but this is exceptional and cannot illustrate the general proposition laid down —T

‡ In Sanskrit all extended metaphors are not generally on all fours The gist however is plain enough —T

ignorance.* Thereat the sage said : 'What I have said can by no means remain unfulfilled. O my sons, to this day I have never told an untruth.† In this I deem Destiny as all-powerful. Fie on ineffectual effort ; for I have *per force* been made to commit myself to this evil act. As, however, you have pacified me by bowing yourselves down, so, albeit born in a beastly line, you shall attain to the highest knowledge. And having the way discovered by your knowledge, you, with your sins washed away, shall, from my grace, surely reap supreme success. And when you shall open your mouths to answer the questions relative to the doubts of *Jaimini*, then you shall be freed from my curse. This is the kindness that I show you.' Having through the ordinance of Destiny been formerly so cursed by our sire, we after a long lapse of time have been born as beasts. And having been born in the field of battle, we have been brought up by you. In this wise, O best of the twice-born, have we come by the state of birds. There is none in this world that is not controlled by Fate : verily all the exertions of creatures are under the sway of Destiny.' "

* *Tamas* Matter and mind are presided over by the principles of Goodness, (*Sattwa*) Passion (*Rajas*) and Ignorance (*Tamas*) They are partly physical and partly mental and moral. The above meanings, however, are very unsatisfactory, conveying nothing like an even approximate idea of the original sense. These metaphysical conceptions are peculiarly Hindu, colored with the hue of the genius and individuality of the nation, and are extremely difficult of being explained to a foreigner as they are of being comprehended by him. This is not the place to enter into a detailed exposition of them. Students desirous of an acquaintance with the literature of the subject are referred to the *Sāṅkhya* Philosophy translated by Dr Ballantine, Mr Davis, and a Bombayite under the auspices of the Theosophical Society —T.

† The requirements of Truth, according to the idea of the Hindus, are very stringent and hard. Truth does not mean only 'an exact representation in speech of what *has been*,' but also 'the fulfillment in the future of what has been said'. Agreeably to this idea, a person who would be truthful, must not only speak the truth touching the *past*, but maintain the truth of his word as to the *future*, for if he says anything which remains unfulfilled, he is guilty of speaking an untruth —T.

Markandeya continued 'Hearing their speech, the reverend sage, *Samika*, possessed of eminent piety, answered the twice born ones staying near 'These cannot be mere birds they must be some twice born ones of exalted merit seeing that they did not meet with their deaths in such a superhuman encounter as this' And then taking the permission of that high souled one who was well pleased, (they) set out for the foremost of summit crowned (mountains)—even *Vindhya*—filled with trees and plants And to this day those righteous birds engaged in the study of the *Veda* and concentrated on Divine contemplation, live in that mountain And having at the hands of that best of ascetics received the benefit of sanctifying rites those offspring of an anchorite who had come by the state of birds with their minds restrained lived in the woods on the breast of the *Vindhya*—best of mountains—furnished with exceedingly sacred waters

CHAPTER IV

MĀRKANDEYA went on — Thus did the sons of *Drona* obtain knowledge And (now) they live in the mountain *Vindhya* Do you paying them homage (due) ask them (anent what you are in quest of) Hearing these words of the saint *Markandeya Jaimini* directed his steps towards the summit of the *Vindya* where those righteous birds dwelt And on approaching the mountain he heard sounds of recitation And hearing them *Jaimini* struck with surprise thought (within himself) — These eminent twice born ones are reciting (the *Veda*) with proper accent and emphasis—never stopping for breath nor feeling fatigue with clear enunciation and without committing any fault And deem I thus as strange that albeit

born in a degraded race, *Saraswati* doth not yet leave these sons of ascetics. Troops of friends and acquaintances, leaving (one), according to their will go to another house,—but *Saraswati* doth not renounce (one).” Indulging in these thoughts, he entered the valley of the mountain. And entering in he saw the birds* seated on a stone. And seeing them recite without any distortion of countenance, he affected at once with joy and sorrow addressed them all, saying,—‘Fair fall you, O best of the twice born! Know me for *Jaimini*—the disciple of *Vyasa*, who have come (here) desirous of seeing you. You should not be aggrieved that, having been cursed by your sire in high wrath you have been born as birds. All this is destined. Some intelligent persons sprung in a prosperous race, on their wealth happening to be lost, are comforted by even a savage † some people, giving away (in charity to others), themselves go abegging, others, slaying (some), are themselves slain, and others bringing (some) down, are themselves laid low,—all this comes of exhaustion of ascetic merit, I have seen many an instance of such untoward incidents. This universe is always distracted on account of such mischances. Thinking this in your minds, you should not indulge in grief. The not being influenced by joy or grief is the fruit of access of knowledge. Then they honored *Jaimini* with *argha*‡ for his feet, and bowing down unto the mighty ascetic they enquired after his welfare. And when he had scented himself at ease and been refreshed with the breath of their wings, the sky ranging ones spoke unto the disciple of *Vyasa* having asceticism for his wealth. ‘To day

* The word is *Dvijā*. *Dvijā* may mean either a twice born one or a bird, the former having reference to a *Brāhmaṇa*’s ceremony of regeneration which like the Christian baptism means *re birth* and the latter alluding to a bird being first born as an egg and finally as a young one of a fowl.—T

† The word is *Sāhara* which has various meanings one of these being *Sira* but barbarian I fancy fits in most appropriately with the text.—T

‡ An offering of *argha* is made to a guest on his arrival by way of welcome and *argha*—T

our lives have been crowned with success inasmuch as we have obtained a sight of those two lotus feet of yours worthy of being honored by the celestials. O *Vipra* the fire of our father's wrath which had been present in our bodies ever since it had been kindled, hath to day been quenched with the waters of your presence. O *Brahmana* at your asylum is it well with the birds and beasts as well as with those belonging to the vegetable variety—trees and plants shrubs and grass consisting of bark merely? But mayhap it is not proper for us thus regarded by you to make such an enquiry for how can they that are near you ever come by adverse fortune? Do you extend here your grace unto us—tell us the occasion of your visit. By what potent good fortune is it that your great presence resembling the society of the celestials themselves hath been brought within the range of our vision? Thereat *Jaimini* said 'O powerful twice born ones do you hear as to why I have come to this charming valley of *Vindhya* laved by the ripples of the *Reva** I have come here to ask certain questions touching some doubts inent the work *Bhārata*. Before this interrogating that perpetuator of the *Bhrigu*† race the high souled *Mārkaṇḍeya*, I came across doubtful points concerning *Bhārata*. And on being asked by me he said. There are the sons of *Drona* in that great mountain—the *Vindhya*—who will furnish you with a full explanation (of the matter). Directed by his words I have come to this mighty mountain. Do you fear me out exhaustively and then do you explain (how it is). The birds replied. If it admit of being imparted we shall tell you. Do you hear bristling shyness‡. And why should

* A name of the river *Asmadā* in the Deccan one of the holiest streams of the Hindu Scripture.—T

† A celebrated saint

‡ At the risk of being put down as peculiar I venture to render *bristling* by the phrase *bristling shyness*. Have my regard to the context which must always determine the meanings of the individual words concerned.

we not communicate that which appeareth unto our apprehension? But, O foremost of *Brahmanas*, although our intellectual ken for certain rangeth over the four *Vedas*, and the works on morality, as well as all the branches of the *Vedas*, and other books approved by the latter, yet we can not commit ourselves to any promise (on the point). Therefore if there are any doubtful issues concerning *Bharata*, do you without hesitation ask (us), and, O thou cognisant of righteousness, we shall unfold our views to you, unless stupefaction overpower us." *Jaimini* said 'O birds of unspotted (souls), hearken unto my doubts anent *Bharata*, and hearing them do you explain the matter. Wherefore did that stay of the universe, that Cause of all causes, *Vasudeva* (or) *Janardana*, although devoid of attributes, assume humanity? And wherefore did *Drupada* s* daughter, *Krishna*, alone become the queen of the sons of *Pandu*? In this I have great doubts. And how did the mighty *Valadeva* having a plough for his weapon expiate his sin of slaying a *Brahmana* by resorting to holy spots? And how did those high souled car warriors, the sons of *Draupadi*, albeit having the *Pandus* for their support, meet with their deaths like ones forlorn ere they had yet entered into matrimony? All these doubts relative to *Bharata* do you solve, so that with my end attuned I may return home satisfied. The birds answered,—Saluting that foremost of celestials, the mighty *Vishnu*, that male of immeasurable power, eternal and undeteriorating—composed of the four *Vyuhās* † having the three attributes‡—and at the same time void of all attributes, who is the most excellent and the most mighty who is

the express on⁶ I presume does not mean without fear although fear or apprehension is the general acceptation of the term *Santa*—T

* *Drupada* was the king of *Pāṇḍala*. He fought in the field of *Kuru* *Ashetra* against the *Kurus*—T

† *Vyūha* is a force marshalled in battle array

‡ Goodness Pass on and Ignorance

pre eminent and immortal,—him than whom there is nothing minuter, or vaster,—that unborn cause of the cosmos that permeates the same him that appeareth, and disappeareth, is seen and is hidden from the view,—him that is said to be the creator and the destroyer at the end of the All,—and bowing with a concentrated mind to that Primæval Deity—*Brahma*, who, bringing out from his mouths *Rich*, *Saman*, etc., sanctifyeth the three spheres,*—and bowing down unto that *Iṣana*† vanquished by whose single shaft, the *Asura* hosts cannot abolish the sacrifices of those engaged in them,—we shall unfold at length the (system of) morality and the rest revealed by way of *Bharata* by *Vyāsa* of wondrous deeds Water is called *Nara* by those conversant with the nature of things, and he who (at the time of creation) reposed on water, goes under the name of *Narayana*—O *Brāhmaṇa*, the reverend‡ *Narayana* permeating everything exists in four several forms having attributes or being devoid of any One of these forms is not capable of being defined This the wise behold as white And this form called *Vasudeva* is viewed as being garlanded by a glorious halo—the supreme support of *Yogis*—distant yet near,—known as transcending attributes and bereft of all attachment It§ hath no specific shape or color—but any form or color that is attributed to it springs (purely) from the imagination It is ever pure, glorious and uniform The second (form) going under the appellation of *Sesha* || remaining underneath the Earth holdeth her on its head This is pervaded by the quality of Ignorance—and it accordingly pertains to the brute creation The third performeth acts, being employed in protecting people Predominated

* Heaven Earth and the subterraneous regions

† *Sva*

‡ *Bhagavān* may also mean the possessor of a number of attributes such as extreme lightness extreme minuteness etc.—*T*

§ This form of *Narayana*

| A name of the hundred headed *Ananta*

over by the principle of Goodness, it must be known as establishing righteousness. The fourth (form) resteth in the midst of waters on a serpent-bed. Its virtue is Passion,—and from it always proceeds creation. *Hari's* third form, engaged in protecting people, at all times establisheth righteousness on Earth. This destroyeth the overgrown *Asuras* who exterminate piety,—and protecteth the deities and others—virtuous persons engaged in maintaining morality. Whenever, O *Jamini*, morality fares ill and unrighteousness waxes vigorous, then is this (form) incarnated. Formerly assuming the form of a Boar, this form,, dividing the waters with its mouth, with a single razor heaved up Earth like a lotus.* And wearing the Man-lion form, (*Hari*) destroyed *Hiranyakaśipu* ;† and brought down *Dānavas*,

* The Lotus—that 'bright consummate flower'—is the crown of blossoms. Her loveliness of form and perfection of perfume have been embalmed in Sanskrit verse. Her aroma is the personation of Purity, and a thousand charming associations cluster round her beloved image. The *Self-sprung Brahmi*, covered, as one can well imagine, with her fresh dust and odorous with her 'divine fragrance, arose from the radiant bosom of that queen of flowers. One of the names of *Vishnu* is *Padmanābha* or the *Lotus navelled*. Both *Lakshmi* (the goddess of wealth) and *Saraswati* (the goddess of learning) delight in the Lotus, one of the most common and euphonious of the former's designations being *Kamālā*—the *Lotus limbed*, and the latter being enthroned on a Lotus. The loves of the Lotus and the Sun have passed into a proverb, the genius of Poesy having established an indissoluble connection between that flower and the effulgent Luminary of day. This poetical convention, by the way, is derived from the Lotus blossoming in the day and closing at night—T.

† *Hiranyakaśipu* was a king of the *Asuras*. He had conceived an intense hatred for *Hari*, so much so that the very name of *Hari* was gall and worm-wood to him. But such is the irony of Fate that the son of this *Hari* hater was a born devotee of that deity, ever delighting in him. Coming to know of this prepossession on his son's part, the *Asura* chief tried every means to dissuade his boy from his course, nay, being a father he went the length of administering poison to his son, casting him into fire, consigning his limbs to the tender mercies of infuriated elephants, throwing him down from a mountain top, 'beetling o'er his base.' But *Prakāśa's* love of *Hari* was ingrained in the composition of his soul,—it was his life of life,—

Viprachitti and others I do not intend to enumerate his other incarnations, such as the Dwarf, etc. This present one is the *Mathura** incarnation. When the form presided over by the principle of Goodness incarnates itself, it is engaged in the work of protection under the designation of *Pradyumna*. Assuming the form of a celestial, or a human being or a beast, *Vasudeva* at His will ever assumeth the nature respectively appertaining to the form assumed. All this hath been related (by us). Next do you hear as to how, although attaining consummation, the Lord *Vishnu* hath assumed humanity."

CHAPTER V

THE birds said "*Tashitā*—lord of creatures—had formerly a son (named) *Triçira*. As (once on a time) he was practising penances with his face bent down he was slain by *Sakra* from motives of fear†. And on *Tashita's* son having been slain, the energy of *Indra* was impaired greatly in consequence of (the sin arising from) the slaughter of the *Brahmana*‡. And owing to (*Sakra's*) sinful course his

it was his nature to seek *Hari* like the hart panting after water brooks — and well did he stand all these tests fearful as these were. At length on *Hiranyakṣipu* bursting open a pillar where according to his son *Hari* existed as he did in every thing else the Deity sprang forth a terrific figure—half man and half lion and emitting tremendous roars slaughtered the *Asura* Philistine. *Prahlāda* is reckoned as one of the foremost devotees of *Hari* and his dear name is enshrined in the heart of hearts of all lovers of the Lord —T

* i.e. belonging to *Mathurā* the birth place of *Kṛṣṇa*.

† *Indra* is generally represented as jealous of anyone that is found to practise penances of more than ordinary rigour his heart ever running on the probability of such an one through his ascetic merit depriving him of his celestial sovereignty —T

‡ Slaying a *Brahmana* is classed as one of the five great sins

energy entered into Righteousness, and on account of his energy having entered into Righteousness, *Sakra** was rendered nerveless. And hearing his son slain, that lord of creatures—*Tashtā*,—waxing wroth, tore up a matted lock (from his head), and said 'To-day let the three worlds with the celestials witness my prowess, and let also that one of perverse sense—the chastiser of *Pāka*—who, fallen in love with his own course, hath slain my son—witness the same'. Saying this, he with his eyes reddened in wrath offered the matted lock to the fire. Thereat rose up the mighty *Asura*—*Vritra*—engirt with flames, huge bodied, huge toothed, and resembling a mass of crushed collyrium in appearance. And fraught with the energy of *Tashtā*, *Indra*'s foe of immeasurable soul and prodigious strength daily grew in strength like the coursing of a shaft†. And seeing that mighty *Asura*—*Vritra*—designed for his destruction, (*Indra*) afflicted with affright, despatched the seven‡ sages, desirous of peace. And the sages ever engaged in the good of all creatures, with pleased minds brought about a conditional amity between him and *Vritra*. When *Vritra* was slain by *Sakra* setting these terms at naught, then *Indra*, overpowered (by the sin springing) from his destruction (of his foe), had his strength enfeebled. And going out from *Sakra*'s body, his energy merged into the unapparent, all encasing Air—that sole divinity presiding over all energy—When, wearing the form of *Gautama*,§ the sovereign of the celestials—*Sakra*—violated *Ahalyā*, his

* A name of *Indra*.

† Explains the Commentator. 'He grew daily as the range of an arrow. But I differ. The expression *ishupata*—course of a shaft—indefinitely describes the rapidity rather than the rate of *Vritra*'s growth.—T

‡ The seven sages *Marichi* etc., are represented by as many stars.

§ *Indra* was the pupil of the ascetic *Gautama*. Coming to conceive a violent passion for the wife of his preceptor *Indra* while the latter was out of the way assumed the form and features of the ascetic and thus knew the abuse! *Ahalyā*. On coming to know the truth on his return *Gautama* cursed the king of celestials.—T

grace wined And the loveliness of his limbs which was taking exceedingly, renouncing the wicked *Devendra*, then encloped the *Nasatyas** And knowing the chief of the celestials was rest of righteousness and energy, and shorn of strength and grace, the *Daityas* set their hearts upon vanquishing him And, O mighty ascetic, eager for conquering *Devendra*, they, waxing wondrous powerful, were born in the races of mighty monarchs And it came to pass that on one occasion Earth, oppressed with her load, went to the summit of Meru, where the celestials were holding a conclave And oppressed with a heavy burthen she made known unto them her occasion of sorrow springing from the offspring of the *Danujast* 'All those powerful *Asuras* that had been slain by you have been born in the world of men at the habitations of human beings They are a great many *Akshauhini*† (in number) and pressed down by them I am going down Therefore do ye ye celestials so act that I may attain rest The birds went on Thereat dividing their energies among themselves the deities for benefitting creatures and lighten- ing the load of the Earth descended on her from the ethereal regions Then the deity of Righteousness‡ cast into *Kuntih* the energy belonging to the person of *Indra* and thereupon was born king *Pudhishthira* endued with mighty energy And the god of Wind discharged his energy and therefrom sprang *Bhima* And *Pritha*'s son *Dhananjaya*§ sprang from a half of *Sakra*'s energy And the twins effulgent and resembling *Sakra* himself were borne by *Mudri*§ In (these) five ways did the worshipful *Satakratu* incarnate himself

* The twin sons of *Asura* = the physicals of the celestials

† *Danujas*

‡ A complete army consisting of 109350 foot 63610 horse 2180 chariots and 1870 elephants —T

§ *Jania* who metes out justice to the dead according to religious merit

|| The mother of the son or *Pandit-as*

¶ He the conqueror of men — a name of *Ajuna*

¶ The second wife of king *Jaridra*

and his exalted wife rose up from fire in the form of *Krishná*.^{*} *Krishná* was the wife of *Sakra* and of none else. The foremost *Yogis* can divide their bodies into many portions. Thus have we explained unto you the circumstance of *Krishná's* being the single wife of the five *Pándavas*. Listen now as to how *Valadeva* went to the *Sarasvatí*.[†]

CHAPTER VI.

THE birds went on: "Knowing that *Krishna* was greatly attached[†] to *Pārtha*,[‡] *Rāma*[§] of the plough thought much as to what was proper to be done. 'I cannot go over to *Duryyodhana* without the company of *Krishna* (On the other hand), espousing (the side of) the *Pándavas*, how can I destroy king *Duryyodhana*, my son-in-law and my disciple as well as the lord of men || Therefore I will not go to *Pārtha*, nor will I go to king *Duryyodhana* either, but repairing to holy spots, I shall purify myself so long as the *Kurus* and the *Pándus*

* *Draupadi* arose from the sacrificial fire of king *Drapada*

† The friendship subsisting between *Krishna* and *Arjuna*—one being named *Nárayana* and the other *Nara*—is paralleled in Western literature by that of Damon and Pythias, or David and Jonathan. This intimacy is immortalised throughout *Mahābhārata*, in special, in the *Udyoga Parva*, where *Krishna* expounds to *Arjuna* the doctrine of righteousness and action. This exposition is the celebrated *Bhagavatgītā*, reckoned as one of the most precious relics that have been bequeathed to humanity by the sages of India.—T.

‡ *Pritha's* son by way of pre-eminence—a designation of *Arjuna*

§ *Valarama*^b

|| There is a divinity in kings, they being composed of portions of the essences of the celestials. The veneration that is cherished by the *Hindus* for their sovereigns approaches that which is cherished for a deity. Thus loyalty with them is no mere earthly feeling,—but is a religion as well, having bearings on the salvation of their eternal soul.—T.

do not exterminate each other.' Then having accordingly greeted *Hrishīkeṣa*,⁽¹⁾ *Pārtha* and *Duryyodhana*, *Saurī*⁽²⁾ surrounded by his soldiery, set out for *Dwārakā* ⁽³⁾ And having arrived at *Dwāravatī*⁽⁴⁾ filled with fat and cheerful people, *Halāyudha*⁽⁵⁾ indulged in drinking on the day preceding his departure for the holy spots. Having finished his potation, he holding by the hand the haughty *Revatī*⁽⁶⁾ resembling an *Apsarā*, directed his course to the rich *Ravata* ⁽⁷⁾ And encircled by damsels, he intoxicated, went on stumbling; and (at length) that hero beheld the wood charming and surpassing fair to the view; affluent with the flowers and fruits of every season; abounding with monkeys; graceful; filled with lotus-groves; and embosoming spacious woodlands with watery expanses. And (there) he heard various maddened melodious notes gurgling out of the throats of songsters,—filling the heart with delight, grateful to the ear, and surpassingly sweet. And there he saw trees wealthy with the weight of fruits of every season, blazing with the blossoms of every season,—and resonant with the music of winged choirs,—mangoes, and hog-plums, and *bhavyas*,⁽⁸⁾ cocoanuts, *tindukas*,⁽⁹⁾ *vilvas*,⁽¹⁰⁾ and cumins, promegranates, *vijapurakas*,⁽¹¹⁾ *panasas*,⁽¹²⁾ *lakuchas*,⁽¹³⁾ *mochas*,⁽¹⁴⁾ *kadambas*,⁽¹⁵⁾ *pārāvatās*,⁽¹⁶⁾ exceedingly beautiful *kankolas*,⁽¹⁷⁾ lotuses, *amlavetasas*,⁽¹⁸⁾ *bhallātakas*,⁽¹⁹⁾ *āmalakas*,⁽²⁰⁾ *tindakas* abounding in fruits, *ingudas*, *karamarddas*,⁽²¹⁾ *harītakas*,⁽²²⁾

(1) A name of Krishna (2) This is generally one of the names of Krishna, here *Valarāma* is meant (3) The kingdom of Krishna (4) *Dwārakā* (5) Lit, 'he having a plough for his weapon,' a name, of course, of *Valarāma* (6) *Valarāma*'s wife (7) A mountain (8) The Bengali *kamranga*, a small fruit tree, *Averhoa carambola* (9) A sort of ebony—*Diospyros glutinosa* (10) A fruit tree commonly called *ghel*—*Egle marmelos* (11) The common citron or a variety—*Citrus medica* (12) The bread fruit tree—*Artocarpus integrifolia* (13) *Artocarpus lacucha*, var (14) *Hyperanthura morunga* (15) *Nauclea kadamba* (16) Guavas A sort of ebony,—*Diospyros glutinosa* (17) *Torresia ajoka* (18) A sort of dock or sorrel—*Rumex veticularis* (19) The marking nut plant—*Semicarpus anacardioides* (20) Emblic myrobalan—*Phyllanthus emblica* (21) A small tree bearing

śikhilakas (23)—these and other trees beheld that son of the Yadu (race). And surveying *aśokas*, (24) *punnāgas*, (25) *kṛtakṣis*, *vakulas*, (26) *champakas*, (27) *saptaparnas*, (28) *karnilāras*, (29) *mālatis*, (30) *pārijātas*, (31) *kovidāras*, (32) *mandāras*, (33) *jūjubes*, (34) beautiful blossoming *pātālas*, (35) and *drevadāru* (36) trees; and *sālas*, (37) *tālas*, (38) and *tamālas*, (39) *liṅṅukas* (40) and *vanjulas*, (41) in that wood ringing with the melodious and captivating strains of *chakoras*, (42) *satapatras*, (43) *bhringarājas*, (44) parrots, *lokilas*, (45) sparrows, *hārtas*, (46) *jīvajīvakas*, (47) *priyaputras*, *chātakas*, (48) and various other birds; and (viewing) beautiful 'liquid lapses' bearing delightful waters; graced all round with *kumudās*, (49) *pundarikās*, (50) excellent blue lotuses, *kāl-hāras*, (51) and lotuses,—and swarming with *lādambas*, (52) *chakravākas*, (53) *jalakukhtas*, (54) *kārandavas*, (55) *plavas*, (56) swans, tortoises, *madḡas* (57) and other aquatic animals,

an acid fruit commonly *Karonda* or *barinda*—*Carissa carolinensis* (22) Yellow or Chebulic myrobalan—*Terminalia chebula* (23) Beleric myrobalan—*Terminalia belarica* (24) *Fouesia aśoka* (25) A tree from the flowers of which a yellowish dye is prepared—*Rottleria tinctoria* (26) *Mimusops elengi* (27) A tree bearing a yellow highly fragrant flower—*Mitchelia champaka* (28) *Alstonia scholaris* (29) Commonly *Kaniyar*—*Pterospermum acerifolium* (30) The great flowered jasmine—*Jasminum grandiflorum* (31) (a) A legendary tree belonging to the celestial regions, frequently mentioned by Sanskrit writers (b) The Coral tree—*Erythrina fulgens* (32) A species of ebony—*Euphonia variegata* (33) (a) One of the five trees of heaven, (b) the Coral tree (34) *Zizyphus jayuba* or *Scandens* (35) The trumpet flower tree *Dignonia suave olens* (36) A species of pine (37) *Shorea robusta* (38) Fan palms—*Borassus flabelliformis* (39) A tree bearing black blossoms—*Xanthorynchus pictorius*, *Rox* (40) A tree bearing beautiful red blossoms—*Butea frondosa* (41) (a) *Dalbergia ougenensis* (b) *Calamus rotang* (c) *Hibiscus malabaricus* (42) The bartavelle or Greek partridge—*Pennis rufa* or *Tetra rufus* (43) A peacock or an Indian crane (44) Apparently a variety of shrikes—*Lanius malabaricus* (45) *Cuculus indicus* (46) The green or wood pigeon (47) Supposed to be a sort of pheasants (48) A kind of cuckoo—*Cuculus melanoleucus* (49) The white esculent water lily—*Nymphaa esculenta* (50) The white lotus (51) *Nymphaa lotus* (52) A drake or, according to some, a teal (53) The ruddy goose,—*Anas casarca* (54) The black headed gull (55) A sort of duck (56) *Pelicanus fuscicollis* (57) The shag

—surveying the romantic wood, *Sauri*, followed by women, went to a graceful grove. There he saw twice-born ones, versed in the *Vedas* and their branches—the *Kauṣikas*,* the *Bhārgavas*,† the *Bhāradwājas*,‡ the *Gautamas*,§ and other foremost of twice-born ones sprung from various races; who, seated on spacious black deer-skins, *Kuṣa*, sheets and *Vrīṣhī*,|| were listening with rapt attention. *Suta*¶ seated in their midst was discoursing on themes connected with ancient history relative to the character of the original celestial saints. Seeing *Rāma* having eyes reddened in consequence of drink, all the *Deviyas*, thinking that he was intoxicated, hurriedly stood up. And they all paid homage unto *Haladhara*§, with the exception of him sprung from the *Sūta* race. Thereat he of the plough, that vanquisher of countless *Dānatas*, overcome with rage, with his eyes rolling, slew the *Sūta*. The *Sūta*, having been slain, went to the

* Lit., 'sprung from *Kauṣika*'

† Lit., 'sprung from *Bṛigu*'

‡ Lit., 'sprung from *Bhāradwāja*'

§ Lit., sprung from *Gotama*

|| The seat or cushion of an ascetic

¶ *Sūta* may mean 'a charioleer', (2) 'a carpenter', (3) 'one of a mixed race descended from a *Kṣhetriya* father and a mother of the sacerdotal caste, following the profession of a charioleer', (4) 'a bard or an encomiast'. Considering that the birds who are performing the part of narrators has just before said that *Valarāma* had entered into an assembly of 'the twice born ones' and, further, that the *Sūta* was acting as president of the meeting, it would seem that the *Sūta*, by the reason of things, could not be other than a *Bṛhmana* belonging to a particular race whose hereditary function was that of bards or encomiasts, or he might belong to the mixed caste mentioned under head (3)—T

§ 'Holder of the plough' a name of *Valarāma*. It may once for all, be said that Sanskrit proper names being derivative ones, a person, or thing may have an indefinite number of designations, each having reference to the individual character, qualities, actions, &c., the pliancy and richness of the Sanskrit tongue lending itself readily to such a process. Thus the names of *Kṛṣṇa*, *Siva*, the Sun and other prominent deities of the Hindu pantheon count by hundreds. There is a peculiar tendency in the Hindu mind, which may appropriately be styled, the naming trait, delighting in assigning names—T.

Brahma regions, and then all the *Duyas* clad in black deer-skins in a body departed from that forest. And *Halayudha* considering himself as stained, thought,—‘I have committed a great sin, in that I have slain this *Suta*, who hath gone to the region of *Brahma*, and that all the *Duyas*, seeing me, have gone away. And my body feeling as though it were composed of iron, and occasioning me uneasiness, smells foul. I have degraded my ownself (now) grown ugly, by having slain a *Brahmana*. Away with spite, and wine, and over-weening self regard, and rashness, having been actuated by which I have committed this crime! I shall for expiating my sin observe a vow extending over twelve years, wiping out my deed, and effecting excellent atonement. And now setting out on this journey to holy spots, I shall visit the *Pratiloma Saraswati*.’ And then *Rama* set out for the *Pratiloma Saraswati*. Listen then to a narration relating to the sons of *Pandu*.”

CHAPTER VII

The birds said ‘Formerly in the *Treta Yuga** there was a *Rajarsht* named *Hariṣchandra*. That ruler of the

* Each cycle of the Earth is divided into four ages called *Yugas*—*Satya*, *Treta*, *Dwāpara* and *Kali*—the present period the *Satya* or golden age being the best and the *Kali* or iron age the worst of the divisions.—After the world has performed one cycle twelve Suns appear in the heavens the blasts of dissolution blow over the Earth the seas overlap their continents invading the land—and everything is destroyed. Then there is a fresh creation and the process is repeated.—T

† *Rishi* means a saint. There were many orders of saints—*Brahmarishis*—those dwelling in the heaven of *Brahma*; *Maharishis*—(great saints); *Devarishis*—(celestial saints); *Rajarishis*—(royal saints) etc.—T

earth was righteous, renowned and possessed of a handsome person. During his reign, there was no famine, or disease, or untimely death (in his kingdom) His subjects never took pleasure in unrighteousness, nor were they proud of their wealth, prowess, or asceticism. And no woman ever gave birth to any offspring before she had attained her youth.* And it came to pass that once on a time as that long-armed one was engaged in pursuing a deer in a wood, he heard the repeated cries of 'Save me,' proceeding from certain women. Thereupon the king, leaving alone the deer, said,—'Do not fear. What person of perverse sense is intent upon doing wrong while I am governing (this kingdom)?' And thereupon he proceeded in the direction of those cries. In the meanwhile the Lord† of Impediments, causing disturbances at the threshold of every undertaking, thought (within himself): 'Carrying on unparalleled asceticism, the powerful *Vijayāmītra* observing a vow is striving to acquire the varieties of knowledge, (emboin) died *Bhava*,‡ etc, which had never before been acquired (by any) § And on being thus acted on by the ascetic observing forbearance, silence|| and self-

* This shows that in ancient times that bane of our society, *viz*, early marriage, which has destroyed our national stamina, like a canker eating into the tender petals of a rose, was not in vogue amongst us—T

† *Vighnarāt*—derived from *vighna*—'impediment' and *rāt*—'a king' an appellation of *Ganeśa*, capable of causing or removing difficulties and impediments and being therefore especially worshipped at the commencement of any work (See p 1)—T

‡ This term means *origin, excellence, superiority etc*—T

§ This perhaps implies a knowledge of the secret springs of existence, the central mystery of Life and Mind and Force—the original machinery of the Cosmic system Is not this a parallel of Faust's consuming passion for knowledge, which induced him to barter away his soul to the Evil One, and which, like an eruption of the volcanic *Vesuvius*, ultimately reduced him to cinders?—T

|| Hindu ascetics are generally found to practise the vow of silence Silence has been called golden by one of the most powerful English writers of modern times—even Thomas Carlyle If one were to think of the murmurings arising from the Babel of speech that perennially heaves and flows around

restraint,* they, overpowered by fear, are crying What should I do now? That foremost of the *Kauṣikast* is endowed with energy and we are feeble compared with him But these, afflicted with fear, are crying (in distress) I am in a dilemma Better that having here this king exclaiming momentarily,—“Do not fear,”—I even entering into him realise my wish Thinking thus, the dreadful Lord of Impediments possessed the king who, thereupon, wrathfully said,—“Who is this man of sin that tieth up fire with the ends of his cloth, while I, the

as from sunrise to sunset and far into the hours of night and rest, one would see the wisdom of our sages in sanctifying Silence in their scriptures Silence is *self conserving* and conduces to energy of the will An individual forms a resolve on an important subject If after having done so, he reins in his outgoing energies and pent them up within his system his power is *conserved* and all his mute actions will betoken the resolve that is on him, while if he vapours away through his mouth, his energy loses and his actions lack that vigor which otherwise would be his Newman has a beautiful poem on this subject given in Palgrave's *Children's Treasury of Golden Lyrics* Let but a person cultivate the habit of reticence for a length of time, and he will gain immensely intellectually and volitionally, he will see new ideas of men and things coursing his mind silently, liken golden fish moving about in still waters Further—Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth a man What an amount of lying of calumny, and other evils springing from this source would be spared to the world if men but acted on the salutary principle of our teachers! Let a man just conceive as a whole all the evils which he *individually* has done to himself as well as his fellow-creatures by his prerogative of speech, and he will be able to arrive at something like an accurate idea of the mass of wrongs that has been spread and reaped by mankind generally since the dawn of creation—T

* Earth and her vanities were ever regarded with supreme contempt by our sages, and all their endeavours were directed to the development of the *intrinsic* man—i.e. those powers which really constitute his manhood The *objective* accordingly is conspicuously absent throughout Sanskrit literature—and the *subjective* has almost everything to itself The greatest possible stress in especial, is put upon *Self control* Before going out into Society—whose irresistible tendency is to draw one off one, thus paving the way for what is called *Moha*—the parent of all passions,—a person is instructed to stop up all forcible access of external influences through the nine physical entrances—T

† *Iṣvāmītra* belonged to the race of the *Kauṣikas*

king, possessed of strength and energy, am present? Who to day, pierced all over with arrows shot from my bow, illumining all sides, wisheth to lapse into the long sleep? Hearing the words of the king, *Viṣwamitra* was enraged, and on that host of saints being wrought up with passion, all those impersonations of Learning in a moment disappeared. And seeing the ascetic *Viṣwamitra*, the king, suddenly struck with fear, began to tremble like a leaf of the *Aśoka*. And when the ascetic said,—‘O wicked wight, stay thou,’ the king, humbly bowing down, represented ‘O reverend sir, even this is my duty. O master, I have not transgressed. It doth not behove you, O ascetic, to be angry with me, who but follow my own morality. A virtuous ruler should give away, and protect people and he should also agreeably to scripture fight, lifting up his bow.’ Thereat *Viṣwamitra* said ‘Whom should you give away to, and whom should you protect, and whom also should you fight? If you fear unrighteousness, immediately tell this (to me).’ *Haricandra* answered ‘Gifts should be dispensed to the foremost of *Vipras* and others whose professions are unremunerative the affrighted should be protected, and robbers* should be encountered in fight. *Viṣwamitra* said ‘If O king, you fully observe the duties of kings, I appearing before you as a suitor, do you give me the *dakṣiṇa* I would have.’”

The birds went on: ‘Hearing these words of *Viṣwamitra*, the king, filled with exceeding great joy considered himself as having received a second birth—and addressed *Kauṣika* saying—‘O worshipful one freely tell me what I shall have to give you and although it should be hard to procure consider the same as already given (to you)—silver or gold or son, or wife or body or life or kingdom or City or Regal Fortune, or (any other) thing that you desire to possess. *Viṣwamitra* answered ‘O king consider what you give as already accepted my me. But first give me the *dakṣiṇa*

* *Purāt*: this may also mean an as Iago ust

pertaining to the *Rijasiya** (that you have celebrated)' The monarch said 'O *Brahmana* even this *dakshina* will I give you Do you say what it is that I shall grant unto you' *Visvāmitra* replied 'This earth furnished with seas, lands and cities, and this entire monarchy, O hero, abounding with cars and horses and elephants and your treasury, with all else that is yours,—save your wife, and son and this body of yours O sinless one,—including religious merit which followeth one when one departs this life—what is the use of detailing?—all this do you make over to me'†

The birds continued 'Hearing his speech, the king, delighted at heart, with a composed countenance said with joined hands—'So be it' *Visvāmitra* then said 'If O royal saint you have given away unto me your all—kingdom earth forces and treasures—who then is the lord over them, seeing that I am engaged in austerities? *Harischandra* answered 'From the time when I had made over to you this earth furnished with a kingdom, you have been its sovereign Why then do you ask as to who is the lord of the Earth?' Thereat *Visvāmitra* said 'If O king you have (in reality) bestowed on me the entire earth—and if the sovereignty also therefore be mine do you then resigning the thread around your loins and other things together with all the ornaments (belonging to you) and wearing the bark of trees, go out from (this place) along with your wife and son'

The birds went on The king saying So be it prepared to depart with his wife and his son—a stripling And as he was going away (*Visvāmitra*) obstructing his way said—

* A sacrifice performed by a monarch for having brought all other kings under his subject on and holding in the particular Sanskrit phraseology the Regal umbrella over the entire country Henceforth he goes under the title of *Ājātakravartī*—T

† To this day Hindus especially those of a type unaltered by English influences are in the habit of wearing this thread with what object it is rather difficult to determine—T

'Where do you go, without rendering me the *dakṣhina* of the *Rajasuya*?' *Harīṣchandra* answered 'O Reverend Sir, I have made over to you this kingdom pervaded by peace, and, O *Brahmana*, I have left unto me the (possession of these) three bodies alone' *Viṣwamitra* spoke 'For all that you must give me the sacrificial *dakṣhinā*, the rather that, if what hath been promised be not rendered unto a *Brahmana*, everything cometh to nought O king so long as *Brahmanas* are not satisfied, should *dakṣhinās* be dispensed unto them in a *Rajasuya* You had promised that you would give what you had promised, fight bandits, and protect the distressed' *Harīṣchandra* rejoined,—'Reverend Sir, at present I have nothing (to give you), but I will satisfy your demand in time O *Vipra* sage, cherishing kindly feelings, be you propitious to me' *Viṣwamitra* spoke 'How long, O lord of men, shall I wait? Speak out at once, or else the fire of my curse shall consume you' *Harīṣchandra* thereupon replied 'In a month, O *Vipra* sage, will I render you the *dakṣhina* Now I have no wealth It behoveth you to favor me with this concession' *Viṣwamitra* said,—Go go O foremost of monarchs Do you observe your morality May good fortune attend you on the way, and may not robbers molest you!'

The birds continued "Then, permitted (by *Viṣwamitra*) with 'Go,' that best of royal saints, the king exceedingly amazed departed, and him followed his beloved wife unworthy of going on foot And it came to pass that seeing that foremost of monarchs go out from the city in company with his wife and son the citizens followed him crying loudly 'O Master, wherefore do you renounce us ever troubled and oppressed by others? O king you have always acted righteously, and been gracious to the citizens If O royal saint, you have any regard for righteousness take us (with you) Stay for a moment, O foremost of kings—your lotus face shall we drink with these

*bhramaras** of our eyes When shall we behold it again? He that formerly used to be followed by princes, is now followed by this wife of his taking her boy son And that foremost of monarchs—*Harīṣchandra*—who in his progresses was heralded by retainers mounted on elephants—the same is (now) proceeding on foot O sire, how shall your comely face furnished with a graceful nose and having fair eye brows, fare, covered with dust on the way? Stop, Stop, O crown of kings, observe your own morality Compassion is a prime virtue, of the *Kṣatriyas*† in especial What is the use of (having) wives? What is the use of (having) sons? And what is the use of (having) wealth and corn? Giving up all these we will follow you like your shadow O lord, O mighty monarch, O master, why do you forsake us? Wherever you will be, will we verily be, wherever you are present, there is our happiness Wherever you are, even there is our city wherever our king is, there is our heaven¹ Hearing the utterances of the citizens, the king, overwhelmed with grief, having compassion on them, there stopped short on the way Seeing him disconsolate at the words of the citizens, *Viśāmitra*, advancing with eyes rolling in wrath and spite, said—‘Tie’ on thee who art wicked and who speakest false and tellest untruths, who, having already parted with thy kingdom to me, wishest to have it back² Thus addressed in a harsh speech by him, (*Harīṣchandra*), trembling said, ‘I go,’—and soon as he said

* A large black bee frequently mentioned by Sanskrit poets in connection with flowers cp the famous honey-mad *bhramara* persisting in his efforts to light and rest on *Schizanthus* slips mistaking them for a blossom See Hildasas *Abhigana Sakuntala*—T

† Ancient Hindu Society was broadly divided into four castes namely *Brahmans*, *Kṣatriyas*, *Viśyas* and *Sūtras* each having separate functions assigned to it The *Brahmana* represented the mind or intellect of the community—and accordingly is said to have emerged from the head of *Brahma* the *Kṣatriya* held the sword and the sceptre, and is said to have sprung from *Brahma*’s arms the *Viśya* springing from the thighs of *Brahma* followed trade and agriculture and finally, the *Sūtras* having sprung from *Brahma*’s feet, served the other classes—T

this, he proceeded along, hastily drawing his beloved (spouse) with his hand. And as his tender wife worn out with fatigue was thus hurriedly drawn, *Kauṣika** all on a sudden struck her with a chastising rod. And seeing her thus beaten, king *Hariṣchandra*, sore aggrieved, said—'I go,' and he did not say anything besides. And beholding that lord of men, *Hariṣchandra*, thus handled, the five *Viṣwadevas*, moved with compassion, said 'What regions shall this right wicked * *Viṣvamitra* who hath reft this best of those celebrating sacrifices of his own monarchy, attain? And drinking whose *Soma*† hallowed and sanctified by piety, offered in mighty sacrifice with religious formulæ, shall we experience the excess of exhilaration?'

The birds continued "Hearing their words, *Kauṣika*, fired with exceeding great wrath cursed them, (saying),—'Do ye all assume humanity' But on being pacified, the mighty ascetic again said 'Although born as men, ye shall not attain offspring, nor wife, nor be influenced by ill will. And being free from lust and anger ye shall again become celestials' Thereat, each retaining his peculiar virtues, those deities were incarnated in the abode of the *Kurus* as the five sons of the *Pandus* sprung from the womb of *Draupadī*, and it is for this reason that those redoubtable car warriors—the sons of the *Pandavas*—did not enter into matrimony by virtue of the curse of that powerful anchoret. Thus all this have we related unto you regarding the history of the sons of the *Pandavas*, and answered the four questions (you had asked) What further would you hear?

* *Viṣvamitra*

† The moon plant—*Asclepias acida* or *Sarcostema viminalis* the drink of the immortals. The gods specially in the *Vedic* literature² are represented as delighting in this beverage which they quaff with infinite zest.—T

CHAPTER VIII

JAIMINI said "All this you, sirs, have related unto me in the order of my questions. But I have a great curiosity touching the history of *Haricandra*. Alas! Unparalleled was the misfortune that befell that high souled one, but, O best of *Draiyas*, did he ever attain felicity resembling (what he had formerly experienced) ?'

The birds went on "Hearing *Viṣwāmitra's* words, the monarch, stricken with sorrow, slowly went on, followed by his wife *Saivṛā*, having a boy for her son. And thinking,—'This* is above being enjoyed by human beings, having been raised by *Sūlapānī*† himself—' that ruler of Earth directed his steps towards the noble city of *Vārānaśī*. And afflicted with grief, (he) proceeded on foot along with his obedient wife, and as he was on the eve of entering the city, he saw *Viṣwāmitra* (before him). And seeing him, *Haricandra*, bowing down in humility, addressed the great ascetic with joined hands. 'This is my life, and this my son, and this my wife. Do you take *that* among these which you urgently desiderate.' *Viṣwāmitra* said, 'The (promised) month is complete, let me have my *daśhīnā* relative to the *Rajasuya*, if you happen to remember your own words'

* *Varanasi* the classical name of Benares one of holiest spots of the Hindus. It is considered by preference as the favourite abode of *Viṣṇu* (Lord of the Universe—*Siva*) and of *Annapūrnā* (lit. She that fills people—*Durga* consort of *Siva*). Such is the sanctity ascribed to this place, that if a person here breathes his last he becomes a *Siva* and under this notion Hindus by hundreds make Benares their home at the closing stage of their earthly career—T.

† *Sūlapānī*—the trident handed a name of *Siva*. His trident is the emblem of destruction he being the destructive deity of the Hindu triad composed of *Brahmā*, *Viṣṇu* and *Siva*—creation, conservation and dissolution—T.

Hariçhaudra said 'O *Bráhmāna*, O shining ascetic, even this very day will the month be complete. Do you therefore wait for half a day yet,—you will not have to tarry long.' *Viçwámitra* answered: 'Be it so, O great king I come again. If you do not grant it me to-day, I shall curse you' "

The birds went on. "Saying this, the *Vipra* went away; and the king reflected. 'How shall I grant the *dakṣhiná* that I have promised? Where (can I get) friends furnished with fat substance? And where, further, is my wealth now? Shall I give up existence? Whither shall I betake myself? If I do not realise my promise, I shall come by perdition, and, guilty of having robbed a *Bráhmāna* of his property, shall become a worm—the vilest of the vile. Better, perhaps, that, disposing of self, I enter servitude' "

The birds went on "As the king, distressed and disconsolate, was plunged in thought with his head hung down, his wife with her accents tremulous with the vapour of grief,* said,—'Cast off thought, thou mighty king,—and maintain thy truth a person that hath been excluded from (the pale of) truth should be shunned like a cemetery† Of all the duties of one, there is none, say they, higher than this O powerful

* When a person is affected by an overpowering sorrow, his throat appears to be obstructed, and this is conceived as brought about by the 'vapour (*vishāpa*) of grief'—T

† The Hindu ideas of cleanliness are unique. Many things which would be considered as perfectly innocuous by a European, are unclean in the sight of a Hindu. To touch a dead body is pollution, which must be washed away by ablutions in a sacred stream—and a like taint appertains to a cemetery. Would an Englishman think of washing his clothes if they came in contact however remote with cooked food? Would he think of bathing himself off his sin if he came to touch a dirty spot? In short, the Hindu code of cleanliness as based on the system of caste, includes numerous details which would be rejected from that of any other nation.

Cleanliness has been considered as being next to godliness. Indeed, the idea of cleanliness is profound and far reaching covering not only the physical but the intellectual and moral. It is one of the main features distinguishing men from the lower animals. Seen in this light, the anxiety manifested by the Hindus on this head must testify to a noble moral and æsthetic nature.—T.

(prince), there is no other duty like unto performing a promise. Neither the *agnihotra*,* nor the (religious) studies,† nor the entire compass of pious acts, of a person whose speech is barren (of realisation), can bear fruit. Truth, assert those conversant with scripture, is altogether saving and, in the same way, untruth bringeth down people of unmastered selves. Having performed seven *horse-sacrifices*,‡ thou, O king, hast also performed the *Rájasuya*. Shouldst thou for a solitary untruth suffer thyself to be cast out from heaven? O king, I have borne offspring' Saying this, she fell to weeping bitterly. And then the lord of Earth addressed her with the corners of her eyes flooded with tears. 'My gentle one, cast off this sorrow of thine: thus thy boy stayeth (here). But, O thou having the gait of an elephant,§ if thou intend to say anything, speak it.' The wife thereat said: 'O king, I have borne offspring. The virtuous take to wife for having sons (born to them) || Therefore, disposing me of, do thou bestow the *dakṣinā* on the *Vípra*' "

* Maintenance of a perpetual sacred fire

† The mere perusal of a religious work is regarded as bringing merit

‡ This sacrifice is highly meritorious, and, when performed a hundred times, entitles the sacrificer to the celestial regions. It appears to have been at first emblematical, the horse or some other animal being only bound during the ritual, but latterly the horse was actually sacrificed. See Colebrooke's *Vedas*, and *Asiatic Researches*, vol. viii, p. 442—T.

§ The elephant is considered as having a graceful gait

|| This noble thought worthy of our great past occurs also in Kālidāsa's *Raghuvamśa*, *Canto I*, where the poet furnishes forth a consummate picture of regal virtues and endowments. The sovereigns of the *Raghu* race are said to have married for the purpose of raising offspring, and not for pleasure. The mysterious relations subsisting between the sexes in the matter of reproduction are hard to comprehend, but here should we not go to the 'beasts that perish' for a veritable homily? Solomon has enjoined on us to resort to the ant for lessons in industry and thrift. Proceeding on the same line of reflection, should we not ponder over the ways of animals—whose very name in our minds is synonymous with mere blind lust—relative to the great cat, 'Multiply yourselves? In the wonderful economy of Providence, some things at one and the same time serve two ends, as Appetite and the Sexual instinct conduce (1) to pleasure and (2) to subsistence and the

The birds said "Hearing these words the king swooned away. But (after a while), regaining his consciousness, he mourned in exceeding distress (of heart). 'Great, O amiable one, is my grief, that thou shouldst speak thus unto me. Have I, sinner that I am, forgotten thy smiling converse? Alas! Alas! how couldst thou, O thou of luminous smiles, speak thus? How can I act up to this speech hard to utter?' Saying this, that best of men repeatedly kept exclaiming,— 'Tie! Tie!' and then, bereft of his senses, fell down to the earth. Seeing king *Hariṣchandra* lying low on the earth, the queen, stricken with extreme sorrow, piteously said 'O great king, what an inconceivable case is present (unto thee), seeing that thou, worthy of (reposing on) coverlets consisting of the skins of *rankus*,* art lying stretched on the bare earth? That lord of the Earth, my husband who had bestowed on *Vipras* wealth of kine† numbering over *koṭis*‡ sleepeth on the ground. O the hard Fate! O God, what (unfriendly) turn had been done unto thee by the monarch that thou hast reduced to (such) extreme straits this one resembling *Indra* or *Upendra*?§ Having spoken thus, that one of shapely hips, borne down by the weight of her husband's griefs, swooned away too and dropped to the Earth. And seeing his parents thus lying on the earth the boy, greatly struck

perpetuation of race respectively. But of these ends one must be primary, and the other secondary. Subsistence and maintenance of the species are undoubtedly primary as tending towards the Divine scheme of things while the pleasure related to these processes is of minor moment serving solely as an inducement and a spur to the energies the pleasurable feeling albeit serving as the *motive* is not an end unto itself but has bearings on the conservation of living beings which must be held to be the primary end. The blossom of pleasure develops into Life to look on the former as an end itself is to miss the high significance of the ordinance regulating geneses—T

* A kind of deer

† In ancient times to distribute kine was a great merit. The distribution of cows which are sacred was peculiarly meritorious—T

‡ Ten million

§ *Arishna* considered as *Indra*'s younger brother

exercised with fear, (thinking within himself), 'Reduced to a wretched plight, without any means, and (likely to be) oppressed by the rich (of the earth), whither shall I resort?' His wife repeatedly said,—'Do what I say Do not, consumed by the fire of (the saint's) curse, meet with extinction' Thus incited again and again by his wife, the king said,—'O mild one, banishing shame, I will do even this, and what even the heartless are not equal to will I perform, provided I can utter such a fearfully harsh speech' Having spoken thus unto his wife with his throat choked with the vapour of grief and his eyes blinded with tears, the king (going away), said 'O citizens, do you all hear what I say Why do you ask me—Who are you?—I am a merciless wight beneath humanity I am a very *Rakshasa* I am even more wicked (than a *Rakshasa*), and am right hard hearted,—I, who do not renounce my life, having come to dispose of my beloved wife If any of you should require for a maid servant her that is dearer unto me than life itself let him at once speak out ere I have breathed my last *

The birds went on Thereat an old *Dwija* advancing accosted the lord of men saying—Consign unto me the maid servant I shall buy her up paying the price I have plenty of wealth and my darling is tender She cannot do the work of my household Therefore do you make over (your wife) unto me Your wife is of those that are workworthy young fair and good Do you accept the proper price and make over the woman unto me' Thus addressed by the *Vipra* king *Haricandra*'s heart was rent in grief—but he did not say anything unto him And then having fast tied up the money at one end of the monarch's garment of bark, the *Brahmana*

* *Haricandra* and his wife and son being disposed of would go at to something like an institution of slavery in ancient India But the text is not explicit and any definite conclusions that may be arrived at are liable to be wrong Suffice it to say that such a custom in some form or other obtained among the ancient Hindus This however is ventured with diffidence—T

The birds said "As the king was thus bewailing, the *Vipra* taking those two, hastily vanished among the tall trees and houses. Just then *Viṣvāmitra*, presenting himself, asked the king for the money, and thereat *Hariṣchandra* made over to him the money (he had). But finding the amount raised by the disposal of his wife to be small, *Kauṣika*, growing enraged, addressed the king, stupified by sorrow 'O worst of *Kṣatriyas*, if thou deem this as the fit sacrificial *dakṣiṇā* for me, then speedily witness thou the mighty potency of my fiery austerities, unalloyed *Brāhma* endowment, terrific prowess, and unreproved* studies' At this *Hariṣchandra* observed 'Other (gifts) will I give you, O worshipful one, wait but for a while. At present I have nothing, and I have disposed of my wife and boy.' *Viṣvāmitra* answered 'O king, only a fourth of the day remaineth I shall wait this space. Thou must not make any (further) reply''

The birds went on "Having without compunction spoken unto the monarch these cruel words, the enraged *Kauṣika* went out, taking the money. On *Viṣvāmitra* having gone, the king plunged between the seas respectively of fear and grief, determining his course in all its aspects, began to cry in loud accents, with his face bent towards the earth. 'Let him that would buy me as his servant for price without delay express his mind ere the sun sets' And it came to pass that Righteousness presented himself with hasty steps wearing the form of a *Chandala*†—smelling foul, deformed, rough, mustachioed, large toothed, fierce featured, dark hued, with a huge abdomen and tawny stern eyes, harsh-speeched, carrying a number of birds, engarlanded with skulls, with a skull in one hand, huge faced, terrific

* Unreproved pleasure. Milton's *L Allegro*.

† A *Chandāla* or *Chindāla* is born from a *Sūdra* father and a *Brāhmaṇa* mother. He is an outcast living in the cemetery and engaged in assisting at the cremation of corpses.—T

I am, in especial, your devoted follower. Therefore, O *Vipra* sage, deign to favor me. To serve a *Chandala* is misery. All my wealth having been spent, I shall serve under you, turning my hand to every work, and, O powerful anchorite, I shall become your servant, ever doing your desires.' *Viṣṇumitra* spoke. 'If thou art (indeed) mine, then for a consideration of an *arvuda** (coin) I make thee over unto the *Chandala*.''

The birds went on. "When he had spoken thus (unto the king) the *Swapāka*,† delighted, making over the money to *Viṣṇumitra* and binding the lord of men, under trepidation on account of being beaten with the rod having his senses exceedingly overwhelmed, and disconsolate on being divorced from all that was dear to him as well as from his friends,—took him to his own house. And, living in the house of the *Chandala*, king *Haricandra* every morning, noon, and evening sang. 'Seeing her boy with a woe begone face in front, the damsel seated disconsolate with a woe begone countenance remembers me (in her heart). —The king will liberate us both by earning riches and bestowing on the *Vipra* wealth in abundance. —But that one possessed of the eyes of a young deer doth not know that I have fallen into a worse plight than ever. Loss of the kingdom, renunciation by friends, wife and son sold away and the being reduced to the condition of a *Chandala*—O the chain of misfortunes (that has befallen me)! Thus, while living there did he distressed and deprived of everything daily remember his son and his beloved wife intent on him. And after

* A hundred million.

† A man of a degraded and outcast tribe, son of an *Ugra* woman by a *Kshatriya* male and classed with the *Chandala* with whom he is ordered to 'live out of the town, to feed from broken vessels and to wear the clothes of the dead, to possess no other property than asses and dogs and to be excluded from all intercourse with other tribes. He can only be employed as a public executioner or in carrying out the bodies of those who die without kindred. — Wilson.—T

a length of time king *Haricandra*, coming under his* control, was employed in baring corpses of their clothes in the cemetery. And he was instructed by the *Chandala* engaged in robbing dead folks of their apparel,—‘Do thou stay here day and night watching for the arrival of corpses. For every corpse a sixth of the proceeds must be given to the king, three parts are mine—and two are thy wages.’ Thus instructed he went to the quarters of the dead which were then situated to the south of *Varanasi*—to the cemetery filled with frightful sounds, swarming with hundreds of jackals strewn with the skulls of corpses, emitting stench discharging volumes of smoke, thronged with *piśachas*† *bhūtas*‡ *vetālas*§ *dakinis*|| and *yakshas*, abounding in vultures and jackals scattered with heaps of bones, smelling horribly, rife with the various doleful cries of the relatives of the departed—O son O friend O kindred O brother, O child O my beloved O husband, O sister, O mother, O uncle¶ O grand father,§ O mother’s sire,** O father, O grand son†† O relative,—where art thou gone? Come (here)’—(the cemetery) where there was heard a mighty tumult of people crying in this fashion mingled with the crackling sounds of flaming flesh fat, and marrow where half burnt and darkened

* i. e. *Chandāla*.

† A malevolent spirit or fiend coming between an infernal imp and a ghost—but always fierce and wicked.—T

‡ An evil spirit in general—the vulgar ghost of the English people.

§ A powerful and fierce goblin haunting cremation grounds and an maiming corpses with an abnormal vitality through which the dead casting off the inertness sit bolt upright or stand up to the terror of persons engaged in doing the last rite.—T

¶ A female imp who like the werewolves delights in wrong doing haunting places of terror at the watching hour of night and presiding over deeds without names.—T

* *Śīṭala* means small uncle.

§ *Śīṭamaka* paternal grand father.

** *Śīṭameka* mother-mother.

†† *Īṣṭra* is a son as *ḍaṅk* is a daughter.

corpses with their rows of teeth staring seemed to laugh in the midst of (funereal) fires, as if to say,—“This is the end of the body,”—where were heard the cracking sounds of flames,* along with cries of birds among heaps of bones, the lamentations of friends, and the cheers of *Pukkāsas*,†—and where, resembling the roars of the universal dissolution, were heard dreadful chaunts of *bhūtas* and *vētaḥas*, *piśāchas* and *Rakṣasas* singing (in chorus), where masses of the dung of cows and buffaloes, surrounded by heaps of bones mixed with fumes, and various presents of garlands and lights,‡ and offerings to crows, made the cemetery overflowing with various noises, resemble hell itself. And resounding with the loud yells of ominous jackals of flaming mouths and the terrific cries of others staying within caves, the dreadful cemetery filled with various wails of lamentation, was capable of striking terror into the heart itself of (him whose very name is) Fear §

“And coursing the cemetery, the king overwhelmed with grief, began to mourn ‘O God, where are those servants, those counsellors, those *Vipras*, and that kingdom? And, O *Sarvya*, O my boy, forsaking me, wretched that I am, whither have ye gone through *Vijñanamitra*’s wrong?’ Thus did he think, and over and over again revolve in his mind the instruc-

* Some texts contain a few additional lines where were present Fear and Grief and mighty Stupor and an hundred Apprehensions (the cemetery) exceedingly frightful with cries of *Oh* and *Alas* and impregnated with the spirit of ruth capable of severing all earthly ties and snapping all mundane attachments—the finishing stroke of the Disposer in relation to Sin seeming to have been prepared by some high-souled teacher for the instruction of humanity—the delightful sporting grounds of the Destroyer irresistible and unapproachable created by help of various illusions for the habitation of Death terrific and dreadful unto the foolish and inspiring the wise with quiescence—where sorrow and grief and happiness etc meet with the (final) surcease

† *Pukkasa*—a *Chandala* born of a *Nishada* by a *Sudra* or a *Sudra* female

‡ made to the dead

§ *Bhaya* a name of *Iama*

tions of the *Chandala*. And pale, with his body rough all over, wearing a herd of hair, smelling offensively, and having a top-knot on his head as well as a staff—he, looking like a very *Kāla*,* rushed about hither and thither. And (crying), 'Here is the corpse,' 'This is the price that I have received,' 'This I must have in excess,' 'This is mine,' 'This is the king's,' 'This belongeth to the ignorant *Chandāla*,'—the monarch (seemed) to have undergone a change of existence. He was wrapped up in a blanket composed of rags knotted together, his face, arms and chest were covered with the ashes of funeral pyres, his fingers were smeared with fat, marrow, and ashes. Sighing (incessantly), he fed on the food of the unnumbered dead,—and was satisfied therewith and he adorned his head with their garlands. And he did not sleep in the night, nor yet in the day, momentarily exclaiming,—'Alas! Alas!' Thus were twelve months resembling an hundred years numbered.

"Once on a time that foremost of kings, bereft of his friends, and having a rough person, having been fatigued, was sleeping motionless. And sleeping in the cemetery, he by virtue of his habit of living at that place, or through the overruling of the *Duty*, saw an exceeding wonderful dream (It seemed as if) having in another body provided his preceptor with the *dakshina* due unto him he, after having undergone a career of misery extending over twelve years should at last be liberated from his miserable condition. And he saw himself as having sprung in the womb of a *Pukkasi* † and, remaining there the king then thought,—'After having come out of this, I will practise the righteousness of gifts.' And when after this he was born as the son of the *Pukkasi* he was constantly employed in performing the purificatory rites of the dead in the cemetery. When he had arrived at his seventh year, the dead body of a poor though accomplished

* The Destroyer

† A female *Chandāla*

Dasya was seen to be brought into the cemetery by his friends. On being rebuked by him demanding the funereal fee, the *Brahmanas* there said 'This is the (outcome of) *Viṣvāmitra*'s unrighteous and inauspicious endeavours. Do this office (ever), thou sinful wight. Formerly having been king *Hariṣchandra*, thou, in consequence of thy religious merit having been destroyed for thy having denied a *Brahmaṇa* what was his due, hast been born a *Pukkasa* through the agency of *Viṣvāmitra*. O worst of men, go to hell on the instant'. Soon as this had been uttered, the dreaming monarch beheld the envoys of *Yama* with nooses* in their hands, capable of causing affright (to the hearts of people),—and he saw himself as forcibly carried along by them. And thereat struck to the heart, he cried out,—'My mother, My father, where are ye now? And as he was speaking thus, he was cast into a vessel of boiling oil. And severed with a razor sharp saw at the lower part (of his body), he (exceedingly) tormented in outer darkness began to feed on pus and blood. Born as a *Pukkasa*, in the seventh year he found himself here as burnt and boiled in hell and here as heart sick and there as beaten and tortured, and there as plunged in saline waters and as flaming—and there as buffeted by winds and suffering from severe cold. And each day in the infernal regions had the space of a century. (At length) from the (lips of the) guards of the infernal regions he heard that an hundred years had rolled (over his head). Then he was thrown to the earth and was born as a dung gorging dog. And feeding on vomit and excreta he burnt up by cold † gave up the ghost in a month.

* *Yama* is described as having a noose in his hand wherewith he fastens people during the last moments.—T

† In his frightful description of hell Milton has 'And frost performs the work of fire'. This is scientifically correct. A sensation pushed to its *ne plus ultra* throws off its identity entirely—and transforms itself into its opposite, thus sweet converts itself into bitter, heat into cold and conversely—melody into piercing dissonance, fragrance into effluvia, etc. The physiological

Next he saw himself as (successively) dwelling in the corporal tenements of an ass, an elephant, a monkey, a bear, a goat, a cat, a *Kanka*,* a cow, a ram, a bird, a worm, a fish, a tortoise, a boar, a deer, a cock, a male parrot, a female-parrot, a serpent, and other immobile† objects, and daily born as various creatures, he, afflicted with sorrow, experienced each day as a century. And when an hundred years had passed away while he was thus born as various inferior animals the king once on a time saw himself as sprung in his own race. And as he was there living thus, he was deprived of his kingdom through gambling, and being left of his wife and son, he alone went to the woods. And there he saw a lion, with his mouth wide open and exceedingly dreadful to behold coming forward along with a *Sarabha*,‡ for devouring him up. And then devoured (by the lion), he mourned his wife thus: 'O *Sarvā*, whither dost thou go now, here leaving me in trouble? Anon he saw his wife along with her boy (crying),—'O *Haraṅchandra*, do thou deliver me. O lord, what hast thou to do with gaming? Thy son along with thy wife, *Sarvā*, hath come to a pitiable plight.' And as he darted forward

explanation is perhaps this. The particular nerve centres connected with the evolution of any sensation having yielded up their utmost energy on its behalf, cease to act—and then nerve centres related to the opposite sensation located in the same region over against the other centres as one may naturally conceive assume dominion over the locality where the powers of their antagonists have been spent—and thus induce an opposite feeling. It must always be borne in mind that every species of nerve centres, like governments in the matter of funds, has a definite appreciable measure of energy available for the production of any sensation and that this amount being drained entirely the sensation has not any further life to live. People of unscientific habits are apt to think that a sensation may be intensified indefinitely if not infinitely—and that it may be felt as long as one would wish—which is a very great mistake as the commonest mental phenomena connected with the sensorium carefully observed but too plainly show.—T

* A species of herons.

† Such is the text although the reference implied by other is wanting.

‡ A gigantic fabulous animal with eight legs inhabiting snowy mountains.

hither and thither, he could not see them anymore. And stationed in the sky, that lord of men saw her, distressed and naked, with her hair dishevelled, forcibly carried away, and exclaiming—*Oh* and *Alas!* and crying—‘Save (me)’ And then he saw some persons located in the sky, who at the mandate of the king of Righteousness were crying,—‘Come, O monarch, O king, *Yama* hath been commanded by *Viṣṇuamitra* on thy account’ Having been thus addressed, he was forcibly dragged by that Lord with a noose of serpents, being at the same time given to understand that all this was the doing of *Viṣṇuamitra*. Notwithstanding this, no unrighteous thoughts crossed his mind*. All these miseries which he suffered during his dream, were endured for twelve years. On the twelfth year having been turned, he, being forcibly dragged by the envoys (of *Yama*), saw that lord of men in his native form. ‘This is the irresistible wrath of the high-souled *Viṣṇuamitra*,—nay, the *Kaṇṇika* will even bring about the death of your boy. Go you to the world of human beings, and undergo the remnant of your sufferings. O foremost of sovereigns, on twelve years having passed, and your miseries coming to a period, you shall, going (to the earth), meet with good fortune’ And then pushed by *Yama*’s envoys, he fell down from the firmament, and on dropping from the regions of *Yama*, he woke up from (excess of) terror, and he thought ‘Ah! this

* The sufferings of Job which in the parlance of the West have passed for unendurable misery sink into comparative insignificance beside the horrible sufferings—hell in life—of *Haricandra*. What a picture of righteousness coming out triumphant through the fiery ordeal of misery! Physically great as Ancient India was—and she was great in that respect—she was greater by far in a moral point of view. The feats of the heroes of the Solar and Lunar races count for little when compared with the signal instances of self-sacrifice displayed by them. Such instances number by hundreds and thousands—and constitute a monument more gorgeous than Belshazzar’s festal hall garnished with shining silver and gold and jewels—and emblazoned with the sign and superscription of the Most High.—T

is hard—it is sprinkling salt over a sore. In a dream I have witnessed a mighty woe, whose end do I not attain. But have twelve good years (really) passed away as I was seeing this in the dream?—he asked in agitation the *Pukkāsas* staying there. Thereat some remaining there said—‘Nay,’ while others answered ‘Even so.’ Hearing this, the king struck with grief, sought the refuge of the gods. ‘May the gods grant good fortune unto me, *Sanyā* and my boy!’ Salutation unto the mighty Righteousness Salutation unto *Krishna* the Disposer Salutation unto the Prime of prime, the holy, the ancient and the undeteriorating O *Vṛiṣhaṣpati*, salutation unto thee O *Vasata*, salutation unto thee’ Having said this, the king like one that hath clean lost the memory of things, became engaged in the office of a *Pukkasa* and fixing the funereal fees. And the king was again dirty, with matted hair, dusky, with a staff* in his hand and with his sense wildered. And then neither his son nor his wife arose in his recollection, and losing his spirits in consequence of having lost his kingdom, he then dwelt in the cemetery†

‘And it came to pass that one day, bearing her dead boy bitten by a serpent there came one lamenting—even the wife of that foremost of monarchs—momently exclaiming,—‘Ah my child! Ah my son! Ah my boy!’—lean and pale and absorbed in sorrow, and having her hair covered with ashes. The king’s wife said ‘Alas O king to day see your boy—a moon on earth—whom thou hadst before beheld playing,—bitten by a powerful serpent and dead (here)’ Hearing her plants, the king of men, thinking—‘Here shall I secure

* Carried by *Haricēchandra* in his capacity of a *Chandala*

† *Haricēchandra* having his memory of the past faded by the pressure of a crushing sorrow can perhaps only be paralleled in English literature by that fond old king whose tender heart returning thrills of response to the slightest emotional stimulus was torn and mangled by the claws of those tigresses of his daughters—T.

the blanket of the dead,' went there hastily. But the king could not recognise his mourning spouse aggrieved in consequence of a long stay in a distant land,—and seeming to have been born again. And that daughter of a king did not recognise the monarch, formerly furnished with graceful ringlets, but (now) wearing a matted herd of hair, and looking like a withered tree. And seeing the boy bitten by a venomous snake and shrouded in black, having marks peculiar to mighty monarchs, the ruler of men thought 'Ah the cruel luck! Sprung in the race of what powerful prince, hath this infant been reduced to this pass by the wicked minded Destroyer? Verily seeing this boy lying in the lap of his mother, I remember my son, the lotus-eyed *Rohitaṅga*. If the dreadful Destroyer have not brought him under his subjection, that son of mine must also have arrived at this age?' The queen said 'O my child, as the consequence of the malign sentiments of what unrighteous one hath this calamity befallen us, whose end do I not attain? O my lord, O king, without comforting me thus stricken with distress, how and where dost thou remain in security? Loss of the kingdom, renunciation by his friends, the disposal of his son and his wife,—O Providence, what hast thou not brought down upon the royal saint, *Hariṣchandra*? Hearing her speech, the king, recognising his beloved wife and his dead son, fell off from his place. O the misery! this is verily *Satyā* and this my boy—cried he and burning in agony he wept and dropt into a trance. And she also recognising him reduced to that plight, swooned away smitten with sorrow, and fell down motionless on the earth. And then that foremost of kings as well as his wife returning to consciousness gave away to lamentations overcome with grief and oppressed with the weight of sorrow. The king said 'Ah my boy, seeing thy woe begone face tender and furnished with fur eyes eye brows and a nose, wherefore doth not my heart burst? Hugging whom to my heart, coming up of

himself, with sweet 'Papa ! Papa !' on his lips, shall I say—
 'Child ! Child !' from (fullness) of love ? With the tawny dust
 of whose thighs shall my scarf, lap and limbs be soiled ?
 Sprung from my very limbs, thou, the joy of my heart and
 soul, wast sold like chattels by this worthless father of thine
 The serpent of a fell Destiny, having robbed me of my entire
 monarchy and wealth and acquisitions, hath at last stung my
 child (to death) And gazing on the lotus-face of my boy
 bitten by that adder of a Destiny, I also have now been
 blinded by the dreadful venom ' Having vented himself thus,
 he with his voice choked with the vapour of grief, embraced
 his child, and then dropt down senseless and inert The
 queen said 'From his voice this one appears to be that
 foremost of men, *Harichandra*—the Moon in the mind of
 learned persons There can be no doubt about this This
 one's nose is as high and curved downwards at the top * And
 his teeth resemble buds like those of that illustrious high-
 souled one But why hath that master of men to day come
 to the cemetery ?' And giving up her maternal grief, she
 looked at her fallen husband And that exalted one tried by
 tribulation, distressed, and afflicted with sorrow for her son,
 looking (on her lord), espied the hateful rod And (thereupon
 shrieking out),—I am a *Ścapaka's* (wife),¹ that one of
 expansive eyes went into a swoon And then slowly regain-
 ing her senses, she spoke in faltering words,—'Lie on thee, O
 Destiny, who art right hard, hateful, and devoid of dignity,
 seeing that thou hast reduced this one resembling an immortal
 to the condition of *Ścapaka* ! Having brought about the loss
 of his kingdom, the renunciation of friends, and the disposal
 of his son and wife, hast thou not let him alone, but thou hast
 made this monarch a *Chandala* O king, to day wherefore
 dost thou not, rising from the earth me burning in grief,
 say,—Ascend this bed ?—To day I see not thine umbrella or

* i. e. his nose was as aquiline

bhṛīṅgāra,* or *chāmara*,† or fan. What are these reverses that been effected by Fate! Tried by misfortune, that foremost of kings before whom formerly while out walking the rulers of the Earth doing the work of menials, used to sweep the dust of the earth with their scarfs,—the same (now) rangeth the unhallowed cemetery frequent‡ with earthen water-pots and vessels in contact with human skulls, fearful from quantities of hair sticking to the threads§ of wreaths belonging to the dead, covered with grease oozing out|| and dry faggots, hideous because of the medley of ashes, charcoal, half-burnt bones, and marrow,—wherefrom small birds scared by vultures and jackals have taken their departure, having all sides darkened by the fumes of funeral pyres, and where night-rangers, delighted with the taste of flesh, are in ecstasies! Having said this, the king's daughter—the receptacle of miseries and griefs numberless—clasping the neck of the monarch, began to wail in distressful accents. 'O king, is this a dream, or a reality? Say thou what thou thinkest, O eminently righteous one, (for) my mind is stupified with grief. If O thou conversant with morality, this be so, righteousness availeth not, and there is no merit in worshipping *Vipras* and deities, or in protecting the earth. And where (then) is truth, or sincerity, or kindness, considering that thou, eminently righteous as thou hadst been, hast been deprived of thy kingdom?' Hearing her utterances, faltering and accompanied with hot sighs, (*Haricandra*) related unto that slender framed¶ one how he had come by the condition of a *Swapaṭa*!

* A golden vessel used on the occasion of royal ceremonies

† Commonly called *chauri*. The tail of the *Des gruniens* used to whisk off flies also serving as one of the insignia of royalty.—T

‡ Frequent and full.—Milton *Par. Lost* Book I.—T

§ This minute realistic description is Homeric

|| from the corpses

¶ Feminine grace in the eyes of the classical Hindu could not consist with fatness of person. This is an instance of æsthetic refinement.—T

And weeping long and sighing hot and stricken with sorrow, that timid* wench also truthfully related all about the death of their boy. 'My beloved, I would not undergo this misery for a longer period. But, O slender-framed one, behold my wretched fate that even my self is not in my control. If I enter into flaming fire without taking the *Chandāla's* permission, I shall again in another birth have to be the slave of one ; or I shall fall into hell as a vermin feeding on worms ; or I shall be plunged in the *Vaitaranī*† unctuous with volumes of pus, fat, blood and muscles,‡ or coming to the wood of sword-blades, I shall be sorely cut (all over) , or coming to *Rauraba*§ or the *Mahā Rauraba*, I shall suffer (no end of miseries). For one sunk in a sea of afflictions, (verily) the renunciation of life is the only escape therefrom. The only boy that I had, on whom hung the perpetuation of my race—the same hath gone to the bottom, carried away by the irresistible tide-of Destiny. And how can I, wretched and coming under the control of another, give up being? But one in distress and trouble heedeth not sin. Not in a

* To answer the ideal of feminine loveliness as conceived by our forefathers, a woman must be 'timid,' not, however, in the sense of 'wanting courage, physical or other,'—ancient Hindu ladies held up as patterns of female beauty, having been eminent no less for their loveliness than for their physical daring and moral heroism,—but in the sense of 'shy and retiring' of 'being composed of a modesty blushing at its own motions,'—of 'being endowed with a delicacy of sense and sentiment which, as the consummate blossom of high intelligence and keen sympathy, ever restrains its possessor from obtruding herself and thus rubbing, however slightly, against another,' of 'having that happy consideration for the feelings of others which leaves things unsaid which one less delicately moulded would consider as absolutely necessary on the score of fitness and justice'—T

† The river of hell over which the dead are carried by the followers of *Yama*—T

‡ *Śnayu*—a tibular vessel attached to the bones at each end, and carrying vital air, which is of five kinds, each having a separate set of functions assigned to it—T

§ Names of particular hells. '*Mahā Rauraba*' is the '*Great Rauraba*'—T.

bestly birth, not in the wood of sword blades, not in the *Vaitaraṇī* is the torment that cometh from the being bereaved of a son * And therefore, O dainty-limbed (damsel), I will plunge myself into the fire blazing with the person of my boy Do thou pardon my transgression Permitted by me, O thou of luminous smiles, go thou to the abode of the *Vipra*, and, O slender-bodied one, consider my words with attention If I have practised charity, if I have performed sacrifices, if I have gratified my spiritual preceptors,† may I attain

* A modern Bengali poet makes *Siva* say to his consort in connection with *Ravana*—the *Rāṣaṣa* chief—lamenting for the death of a son ‘Goddess thou seest this Trident that is in my hand With this I can annihilate the Triune sphere But yet it is less fatal by far than the grief springing from loss of a son’

† A preceptor—a *Brāhmana* as a rule—is looked at in the light of a deity, and accordingly the veneration with which he is regarded is almost unbounded A preceptor may not be a very worthy character—nay, as often happens, and now, perhaps, oftener than not—he may, for that matter be stained by vices of a vital nature—but his disciple must not bate an iota of the veneration that is his due by virtue of the sanctifying chrism of Divinity itself To slacken his regard for his *Guru*—to grow remiss in his attentions to him—is a sin of the deepest dye, capable of being cleansed by nothing short of perdition

On attaining maturity every Hindu is initiated into the mysteries of his creed—which is that of his race—by his spiritual preceptor An auspicious day is selected and a ceremony gone through, culminating in the *Guru*’s imparting in the disciple’s ear some mysterious terms symbolical of the faith as well as some religious formulae extracted from some scripture Thenceforth the person is in a fair way of being saved He was impure before this,—and had no right to be saved His person was unsanctified and all his acts savoured of sin although they might from every other point of view be perfectly innocent or even highly meritorious He is now purified henceforth in the particular phraseology water in his hand does not get polluted The key to the celestial regions is in the custody of the *Guru* and none enters there save him to whom the preceptor like St Peter of Catholic memory, vouchsafes to open the gate of heaven The disciple must from this time forth daily receive as himself the sacred *mantras* divine he breaks his fast, treasuring them up in the recesses of his heart and not allowing any one—including his nearest of kin—to get an inkling of them

The sanctity which surrounds the spiritual preceptor descends to his sons and grandsons—so much so that the term *Guru putra*—preceptor’s son—

the companionship of thee and also of my son in the world to come. In this world what is the likelihood of my end being attained? Therefore it is even fit that I should along with thee go the way of our son. If, O thou of luminous smiles, I have (ever) by way of jest said anything in private that is indecent, it behoveth thee to pardon me, who adjure thee (for it). Indulging in the thought that thou art a king's spouse, thou must not from pride disregard the *Daya*, but, O auspicious one thou must gratify him even like a husband or a deity'. Thereat the queen remarked 'Incapable of enduring this weight of woe, I also, O royal saint, will consign myself to this flaming fire along with thee'."

The birds continued "Then making a funeral pyre, the king, laying down his son thereon, along with his wife, with his hands joined, became intent upon the Supreme Spirit, the Lord *Narāyaṇa*, or *Hari*—Him that is established in the tabernacle of the heart—that foremost of the celestials, *Vasudeva*, without beginning and without end, the *Brahma*, or the excellent *Pitāmbara** As he was contemplating this,

synonymous with one entitled to the highest reverence, has passed into a by word in the language of contempt. Hindus are in the habit of endowing their preceptors with grants of various descriptions and the richer among them sometimes make splendid bequests to their *Gurus*, thus ensuring to themselves a safe passport to the heavenly regions.

* *Let he that is clad in yellow attire* a designation of *Viṣṇu*. Hindu *Yogis* and other religious people wear dress dyed yellow or red. This apparel has at the present day been much brought into vogue by the followers of Theosophy. There must have been some reason which induced religious people to adopt this dress, but—as is the case with by far the greatest portion of Hindu religious manners and customs which originally had each a base of reason to stand upon—the motive of its adoption has now been lost—and ingenious people make a shift to supply its place by a plausible conjecture whose identity with or approximation to the truth there is no means of ascertaining. Often reasoning on analogical lines a person more affluent with enthusiasm than sobriety of sense arrives at an inference smacking a little too rankly of the La Manchian Knight as when Caspian Sea is derived from *Aspaspas*—etc.

all the deities with *Vāsava*, placing Righteousness in their front, swiftly presented themselves. And coming there, they said,—‘O king, do you hear, O master. This is the Great-father, and this is the worshipful Righteousness himself, and these are the *Sādhyas*,^(a) the *Viśvas*,^(b) the *Maruts*,^(c) and the *Lokapālas*^(d) together with their (respective) vehicles,^(e)—and the *Nāgas*,^(f) and the *Siddhas*,^(g) and the *Gandharvas*,^(h) and the *Rudras*⁽ⁱ⁾ along with the *Aśvins*,—these and a great many others—as well as *Viṣvāmitra*, of whom the three spheres could not make a friend, *Viṣvāmitra* also—are anxious for the good of having you for their friend’ And then Righteousness, *Sakra* and *Gādhi*’s^(j) son came forward before

(a) An inferior deity or demi-god belonging to a class consisting of twelve

(b) Ten in number,—*Vasu* (wealth), *Satya* (truth), *Kratu* (sacrifice) *Dakṣa*, *Kāla* (time), *Kāma* (desire) *Dhṛiti* (patience), *Kuru*, *Puruṣa*, and *Madrava*. They are worshipped particularly at the funeral ceremony in behalf of deceased progenitors, known as *Śrāddha*.

(c) Deities presiding over the air

(d) Guardians of the regions,—the Sun, Moon, Fire, Wind, *Indra*, *Yama*, *Varuṇa*, and *Kurera*.

(e) Every Hindu deity has his own vehicle. *Indra* has his *Airavata*—the celestial elephant sprung from the Ocean on the occasion of its churning. *Viṣṇu* has his *Garuda*, monarch of birds, sometimes considered as *Viṣṇu* himself, *Śiva* has his bull, *Brahmā* his swan, *Durgā* her lion, *Ganeṣa* his rat, *Karṣakeya*, the celestial generalissimo, his peacock, the Sun, his one wheeled car, &c. These vehicles in all likelihood have symbolical significations, but we would not venture on any explanation of the emblems, considering such a course has far too devious and uncertain in the absence of any satisfactory light on the subject.

(f) Semi-divine serpents, having human faces and the tails of serpents. These beings, in the *Śaśāṅkīyāta*, are recorded as having sprung from *Andru*, wife to the sage *Kaṣyapa*, in order to people *Pātāla* or subterraneous regions.

(g) Deities of undefined attributes, inhabiting the mid air, or the space between the sun and the earth.

(h) The choristers of *Indra*, heaven.

(i) Inferior manifestations of *Śiva*, eleven in number,—*Ajastagada*, *Akṣura* *Ikṣva*, *Virāṭkṣa*, *Sureśvara*, *Jayanta*, *Śhuraṣa*, *Tramata*, *Aparājita*, *Śmitra* and *Hira*.

(j) The name of a king of *Aśvins*, father of *Viṣvāmitra*.

ness said 'Understanding your future sufferings, I by my divine power* had stooped to the condition of a *Swapāka*, and displayed that sickleness' *Indra* said: 'O *Haricandra*, do you ascend that region of the pious which is sought on earth by all men' *Haricandra* said: 'O sovereign of the celestials, salutation unto thee. Do thou hear these words, of mine, which I, favored by thee, shall tell thee with a countenance complacent on account of thy having been well-pleased They are staying there in the city of *Koçala*,† overwhelmed with grief on my account How can I go to heaven renouncing them? The great sin of forsaking a follower‡ hath been considered as equal to slaying a *Brāhmaṇa*,

* *Mayā*. This term, like *mana*, which is generally rendered 'jealousy'—has no satisfactory equivalent in English When a deity manifests certain energy with the view of testing a person, he is said to put forth his *mayā*—Thus when *Haricandra* was tried by *Vicvāmītra*, the latter was exerting what is called *Mayā*

† A province having *Ayodhyā* for its capital

‡ Akin to this moral ordinance, I may be permitted to single out another which surely reflects glory on ancient India,—and that is 'It is impiety to withhold aid from one that seeks refuge' Instances of observance of this high injunction—and certainly no other injunction can possibly be higher or breathe a sublimer spirit of divine self denial—cases of unhesitating compliance with this demand of an exalted morality under every circumstance of difficulty and peril, abound in the spacious field of Sanskrit literature Of others the story of king *Uçīnara* seems worthy of special note, as among the less known instances of this kind of self-sacrifice To try that king *Indra* and *Agni*, assuming respectively the shape of a hawk and of a pigeon, came before *Uçīnara* seated at court The pigeon pursued by the hawk, fluttered into the presence of the king and sought for his protection from the talons of the hawk, who, as he represented was hotly pursuing him, determined on his slaughter The king promised him protection when the hawk demanded his devoted victim of the king, whom, on his refusal the hawk began to rate in set moral terms,—charging him with impiety in withholding from him that which Nature had ordained to be his food and intimidating the monarch that if he, or his wife and son should happen to die for want of food, their deaths must be laid to his door The king consenting to furnish the hawk with any other kind of flesh, the latter said that he would agree if the king should offer as much of his own flesh as would weigh equally with the pigeon The

or killing a preceptor, or murdering a woman,* or slaughtering a cow For one that forsaketh a devoted and innocent follower unworthy of renunciation, there is no felicity here or hereafter Therefore, O *Sakra*, get thee to heaven If in company with me they go to heaven, O lord of the celestials, I shall go to heaven, or I shall go to hell in their company' *Indra* spoke 'Various are their merits and demerits How then can you go to heaven along with such numbers?' *Hariṣchandra* replied 'O *Sakra*, it is through the potency of his adherents that a king enjoyeth dominion, and performeth mighty sacrifices and the *Paurtīa†* acts As I have

king gladly consented and began to cut out piece after piece from his own body and place it in the scale opposite to that occupied by the pigeon To his astonishment the pigeon seemed to have a weight out of all proportion to that of an ordinary one—and he had to apply the knife over and over again to his body The requisite weight was yet as far from being attained as ever, and there was now nothing left of his body save his staring skeleton bereft of all flesh The trial had been made, *Uṣṇara* had successfully passed through the dreadful ordeal The gods then assumed their proper shapes and ended in extolling his righteousness, which said they, was of the highest and assuring him that by his virtue he had won for himself the eternal mansions of the blest

* People are apt to think that the ancient Hindus had no very great respect to spare for the softer sex—which we presume, is from the fact What other nation that is worthy of being mentioned in the same breath with the sons of *Bharata* has conceived the motherhood of the Deity? Surely a nation which embodies its highest conception of power and beauty in the image of a Universal Mother watching ceaselessly over her children, could not have anything like a degraded idea of womanhood Coming down from this speculative height, who is spiritually greater than *Ītā*, or *Bovitrī*, or *Damayanti* or *Hariṣchandra's* *Savayī*? The daughter of the 'warrior Gileadite,' or Margaret Roper, is not encircled with an aureola that is diviner in its beauty and significance than that which encircles their sisters of the far East The *Mārkanḍeya Purāna* adds another to the instances in which Hindu women are considered as sacred The fact that slaying a spiritual guide and killing a woman are placed on the same footing, is significant, rendering further comments superfluous

† The duties of a Hindu were formerly divided into two classes—viz *Paurtīa* and *Ishta*—the former including acts of pious liberality, such as digging a tank or a well planting a grove, building a temple, founding an asylum

performed everything (that I have actually done) through their power, them, my benefactors, I will never forsake, coveting heaven. Therefore, O lord of the celestials, let what small merit attacheth unto me on the score of gifts, performing rites, and recitation of religious formulæ,* be common unto me along with these; and through thy favor let me, along with them in one day reap the fruit of my acts enjoyable for a long lapse of time."

The birds went on: "Thereupon saying,—'This shall be so,' *Sakra*—lord of the three worlds—with a complacent countenance, and Righteousness, and *Gādhi's* son, *Viṣvāmitra*, descending from heaven to the earth thronging with *kotis* of cars, addressed the people of *Ayodhyā*,† saying,—'Do ye ascend to heaven.' And hearing *Indra's* words, *Viṣvāmitra* of fierce austerities, well-pleased with the king, bringing *Rohitāśwa*, sprinkled‡ the king's son in the charming city called *Ayodhyā*. And the celestials together with the ascetics and *Siddhas* sprinkled the lord of men. And then together with the king all (the citizens) accompanied by fat and contented people, as well as their sons and wives, ascended the celestial regions, and the men began to go from one car to another. And with his heart filled with delight, the monarch and lord of earth, *Haricandra*, (ascending to heaven) by means of cars, obtained wealth untold and set up

for the poor, etc., and the latter, sacrifice, etc. Under the revolution which the destinies of the race have undergone, such purely Hindu ideas have either been entirely swept away from the mental world of people—or have but a weak hold on it. Such a reflection tends to bring forth a sigh from all right-thinking hearts, having regard to the well established law of national growth that all progress to be beneficial must be intrinsic and self evolved—the spontaneous development of a nation's genius and tendencies."

* This recitation is meritorious.

† The metropolis of Rama, the celebrated Solar hero *Haricandra*, as the descendant of that king, had *Ayodhya* for his capital.

‡ Hindu sovereigns at the time of their coronation are sprinkled with sacred water.

in a city fortified by walls and battlements. And beholding his prosperity, the exalted preceptor *Uṣana*,* versed in the import of all the branches of learning there hymned the following stanza. 'There hath never been, nor will there ever be, a monarch like unto *Haris̥chandra*. He that, afflicted by his own misfortune, heareth this, reapeth high felicity. One aspiring to heaven, obtaineth heaven, and one desirous of offspring, obtains offspring. One eager for a wife, hath the same, and one wishing for dominion attaineth sovereignty. Ah! the might of fortitude! Ah! the great fruit of charity! seeing that *Haris̥chandra* hath attained heaven and the state itself of *Indra*!'

The birds continued. 'Thus have we detailed unto you all that had been done by *Haris̥chandra*. Next, O foremost of anchorites do you hear out what remaineth—the disturbance of the Regal Sacrifice, which brought about the extermination of the earth—as well as the mighty† *Aṛṇaka* war consequent on that disturbance.'

CHAPTER IX

THE birds said. On *Haris̥chandra* having been deprived of his kingdom and gone to the regions of the celestials, his priest the exceedingly energetic *Vasishtha*‡ having spent twelve years on the *Gangā*§ on their expiration went out

* *Sutracharyya* the preceptor of the *Asuras*. There is a work called *Sutranta* treating of polity which is perhaps ascribed to this sage.

† i.e. the battle between the *Aṛṇ* and the Heron.

‡ A great sage who was the family priest of the *Raghu* race of kings sprung from the Sun.

§ To reside on the banks of the *Gangā* is highly meritorious as to live at a locality far away from that river is looked upon as conducing to impiety and

of the liquid locality, and learnt everything concerning the endeavours of *Viṣwamitra*,—the wreck which had overwhelmed that king of magnanimous ways, of his having been reduced to the condition of a *Chandala*, and his selling his wife and son to slavery. And having heard all this, that energetic and pious one, who delighted in that monarch, was wrought up with wrath against *Viṣwamitra*. And *Vaṣiṣṭha* said: 'Nine century of sons had been slain by *Viṣwamitra*, and yet I had not been wroth with him as I have been to day, hearing this monarch high souled, eminently meritorious and given to worshipping deities and *Brahmanas* having been ousted from his own sovereignty. And as the king, true of speech, calm of soul void of ill will even towards his foes, meaning no harm (in the world), righteous holding himself in vigilance,—he who hath been our stay,*—hath been reduced to these extreme straits along with his wife and son and servants,—hath been reft of his monarchy and afflicted in various ways,—that wicked wight—that *Brahmana* hater†

—that fool divorced from wisdom,—smit with my curse, shall come by the condition of a heron”

The birds continued “Hearing the curse, the *Kauṣika Viṣṇāmitra* of fiery energy cursed *Vaṣiṣṭha* in turn, saying, —‘Be thou an *A’ri*’* And agreeably to each other’s maledictions, they endowed with mighty potency came by inferior births—both the exceedingly powerful *Vaṣiṣṭha* and *Viṣṇāmitra* sprung from *Kauṣika*. And even after having undergone other births, they, possessed of immeasurable energy and owning might and prowess, fought with each other fired with exceeding wrath. And, O *Brahmana*, the *A’ri* was two thousand *yoyanas*† high and the heron was three thousand and ninety-six *yoyanas* high. And endowed with prodigious might, they, striking at each other with their wings, aroused the intense fear of creatures. And, shaking his wings, the heron, with his eyes reddened, smote at the *A’ri*,—and the latter too, uprising its neck, attacked the heron with its legs. And dashed with the wind of their wings, the mountain toppled to the earth, and the earth shook at the downfall of the mountain. And the earth quaking, the ocean overflowing, flooded the land. And the earth, sinking on one side, was going to seek the nether regions. And creatures met with destruction what by the downfall of the mountain, what with the waters of the deep, and what in consequence of the trembling of the Earth. And all, exceedingly agitated and bereft of their senses, set up exclamations of *Oh* and *Alas*. And the universe was wrought up greatly, and the terrestrial round was one scene of wild

Viṣṇāmitra and *Vaṣiṣṭha* were mortal foes to each other and their fierce contests are burningly inscribed on the page of Hindu scripture

* The *Sarala*—*Turdus gingivianus*

† A *yoyana* is a distance measuring four *kroṣas*. A *kroṣa* being 5000 cubits or 4000 yards a *yoyana* measures nine English miles. What a cyclopean fowl was *Vaṣiṣṭha* turned into! He is, however, outdone by his otiose adversary. But this is of a piece with the general features of Hindu conceptions, which are commonly colossal.

them away. 'Verily *Brahma** is great might.' Thus recited by him, both of them, struck with shame, embracing each other affectionately, forgave each other. Then adored by the divinities, *Brahmā* went to his own regions, and *Vaṣiṣṭha* and *Kauṣika* also went to their own asylums. This battle between the *Arī* and the heron, as well as the history of *Harīṣchandra*, as soon as heard intently,†—cleanses from sin both the man that recites it and him that hears the narration nor doth impediment of any kind ever befall them.

CHAPTER X

JAIMINI said. 'O powerful twice born ones, do you by your exposition remove the doubts of me asking you anent the birth and death of creatures obtaining (in this world). Why is a creature born and why doth he grow up, and why, with his body undergoing suffering doth he stay in the womb? And how, coming out from the womb, doth he attain growth? And how at the hour of surcease is he bereft of his consciousness? One dying reapeth his merits and demerits. How doth each act bring about its own fruit? And why, in that female vessel where are digested edibles eaten, albeit hard of digestion,—is not the lump of flesh (in the form of an

the helm of himself to the emotion which happens to possess him. Every thing that interferes with the education of the will regulated by worthy aims and aspirations was considered as pernicious as having a tendency to impede that culture which realises the object of human existence.

* i.e. the power that cometh of contemplating the Deity

—whereof by parcels she had heard

But not intently—

Othello Act I Sec iii

embryo), small of proportions,—itself digested? Do you explain unto me all this, so that no doubts may hinge thereon. This is a high mystery overcoming people with stupor.”

The birds said:—“This question that you have asked us is hard though of surpassing interest, and connected with the existence or otherwise of all beings, it is difficult of comprehension. But, O exalted one, do you hear what formerly that eminently pious one, named *Sumati*, as a son, had said unto his sire. A high minded *Brāhmaṇa* sprung from the *Bhrigu* race once addressed his son, the gentle *Sumati*, resembling something immobile, subsequently to his investiture with the sacred thread,*—“Henceforth, O *Sumati*, do you assiduously apply yourself to the study of the *Vedas*, tending your preceptor in sobriety of sense, and subsisting on alms. Then do you, entering the life of a householder, perform choice sacrifices and beget desirable offspring, and after having done this too, do you repair to the woods. And, O child, when you shall have set up in the forest, and, forsaking the company of your wife, lead the life of a mendicant, you will attain that *Brahma* resorting whereto one doth not sorrow (any more).”

The birds said,—“Although thus strongly exhorted, (his son) owing to his inertia, did not return any reply. But notwithstanding this, his father, from affection, kept addressing him

* This is the badge of the three superior orders—namely *Brāhmaṇas*, *Aśvatriyas* and *Kṣatriyas* the lowest order—the *Sūdras*—having no holy thread distinguishing them. In the present day however it is with reference to the *Brāhmaṇas* alone that this thread has any high significance. By being invested with it a *Brāhmaṇa* has a re-birth—he is cleansed from the stains which he had caught in what Carlyle characteristically calls his *mud-bath* through which every person goes after having been born into this earth. All the sins he committed previous to this are to be laid to the account of greenness allying itself to blind blood. The ceremony of regeneration ushers him into a purer and nobler atmosphere with the rays of Reason radiating all round pervaded by the breath of a holy morality and instinct with glimpses of the infinite. Henceforth is a sacred being and as such must subordinate his animal propensities to the requirements of conscience and right reason.

again and again and dilating on this theme. Thus greatly exhorted by his father out of parental affection in sweet and suasive phrases he (the son) with a smile addressed his father, saying—O father all that you instruct me to study hath extensively been studied by me along with other branches of knowledge and various mechanical arts. Ten thousand births and more rise in my recollection. And (in these) I knew happiness and misery and was engaged in courses fraught with destruction progress or prosperity. And I also had the society of friends and foes and wives as well as separation from them. And I saw many a father and many a mother and occasions of joy and sorrow I had by thousands. And I had a great many friends and different kinds of sires. And I inhabited the female womb unctuous with urine and excreta and I suffered from severe ailments and distempers in thousands and I experienced innumerable troubles in the womb in childhood in youth and in age—all which I now recollect. And I owed my being to *Brahmana Kshatriya Vaiśya* and *Sūdra* vessels—and again to those of beasts worms deer, and birds—and (was) in the abodes of royal retainers and warlike kings as now I have been born in your abode. And I came by servitude and thralldom under many monarchs and I likewise came by mastery and lordship and destitution. And I slew (others) and I and mine in turn got also to be slain and stricken down by them. And I gave away wealth to people—and many an one also gave my wealth away. And oftentimes I was gratified by fathers and mothers and friends and brothers and wives* and coming to indigence I bathed my countenance with tears. Thus revolving on the perilous wheel O father of this world at length I have attained to this knowledge compassing emancipation*. In the light of

* According to the Hindu Philosophers the highest knowledge brings about emancipation. Work pertains only to the initial stage of a person's spiritual culture. Socrates also held that knowledge is virtue. There is a

thus all the complement of acts entitled *Rich Yajus* and *Samay*, appeareth to me void of any virtue, and inadequate. Hence, what need have I of the *Vedas*, who have acquired understanding, who have drunk my fill of the wisdom of my preceptor, who have ceased from exertion, and who am sterling of soul? I shall attain that supreme *Brahma* state which is devoid of the attributes of happiness and misery, delight and the sentiments,* as well as the six kinds of acts† Therefore, O father, I shall depart, giving up the mass of known evils springing from sentiment, delight, fear,

certain aspect of knowledge which does connect the latter with virtue. Right conduct depends greatly on a vivid recollection of past pleasures and pains. All other things being the same one having a strong remembrance of his past sufferings and enjoyments must conduct himself much more in consonance with morality than another whose—Memory the warder of the brain is a fume.

* There are eight sentiments in Hindu Rhetoric—*vis* *Śringara* or love, *Hasya* or mirth *Karunā* or tenderness *Raudra* or anger *Vīra* or heroism *Bhayanaka* or terror *Vibhatsa* or disgust *Adbhuta* or surprise and *Śanta* or tranquillity. *Vatśalya* or paternal affection is recognised by some as the ninth sentiment. The use of *rasa* in this connection is liable to a criticism. *Rasa* means any sentiment in its æsthetic aspect—i.e. a *rasa* is an emotion regarded from the point of view of the Fine arts and as such is quite a different thing from an emotion as it actually plays in life.

† The six acts of a *Brāhmaṇa* *vis* (1) teaching the *Veda* (2) holy study, (3) performing sacrifices (4) conducting the sacrifices of others (5) making gifts and (6) receiving gifts. What a noble life it was—that of a *Brāhmaṇa*! He was to provide not only daily bread for his brother but also the bread of life—the vital sap which is to nourish the soul. He was to open the eyes of the benighted to the wonder and mystery the beauty and sublimity that environ us on every hand, with the line inscribed on them.

The hand that made us is divine.

And to enable him to efficiently perform his high mission he was required to study himself. And further in order that he might be enabled to enrich his mind with varied lore and purify his spirit by pondering intently over lofty thoughts and sentiments other people were directed to furnish him with the means of subsistence. The results that were produced under such a wise arrangement were answering. It was under this social provision that the *Brāhmaṇas* were enabled to achieve intellectual feats which are a monument of the genius and greatness and which comprising wisdom and culture of the highest sort command the esteem and regard of even the civilized West.

agitation, anger, ill will and decrepitude, and foregoing the ordinances of the three *Vedas*, which are like the fruit called *Kimpaka*,* and which conduce to dement ' '

The birds went on "Hearing his words, the highly pious father, with a delighted heart, addressed the son in a speech thrilling with joy and wonder, saying,—‘My child, what is this that thou sayest? And wherefrom hath sprung this knowledge of thine? And through what means hath thy previous dullness been converted into thy present wisdom? And is it owing to the lapsing of an ascetic's or a deity's curse that thy knowledge, which had been lost before, hath come back to thee? I would hear everything touching this. Great is my curiosity, my child relate all unto me as it had befallen thee aforetime’ The son thereat said ‘Listen, O father, to my history—the source of happiness and misery,—as to what I was in another birth and also what happened thereafter. Formerly I was a *Vipra*, with my soul rapt into the Supreme Spirit, and I had attained eminence in cogitation relating to self knowledge. And in this birth, being constantly engaged in *yoga*, I from practising integrity of conduct, from communion with the pious, from following a righteous course, and from reforming the ordinance through reasoning, attained an abiding fullness of joy,—and earned the position of a preceptor, exceptionally qualified to remove the doubts of disciples. And in a long course of time I attained the intensest pitch of concentration. But the happy balance of my faculties coming to be disturbed through ignorance, I was, through my inadvertence, placed in peril. But my memory did not abandon me up to the moment of my expiry, and I remember all the years of my existence which I have told. My father, by virtue of my former practice, I controlling my senses shall again strive in such

* A cucurbitaceous plant—*Trichosanthes palata* also *Cucumis colocynthus* derived from *kim* deprecative and *paka*—what is ripe or mature. It is called *nimba* or *nima* in Bengali.

Why that I shall not have to put myself to a like labor (anew) This reminiscence of previous births, which, as the fruit of knowledge and gift, is mine, is incapable of being achieved by men engaged in observing duties enjoined by the Triune* morality And resorting to the concentrative intensity acquired in a former life, I shall exert myself for obtaining emancipation Therefore, O exalted one, let me hearken to the doubts that abide in your heart I shall, contributing to your pleasure on this point, be freed from my debts to you”

The birds continued “Then the sire, regarding his speech, asked the son anent even what you have questioned us about—the birth and death of creatures The son said ‘My father, do you hear a faithful account of what I myself have experienced now and again This wheel of a world is undeteriorating,—and yet it hath no existence† O father,

* The duties prescribed by the three *Vedas*—*Rick Yajus* and *Sāman*

† According to Hindu moralists this world is illusory, there is nothing substantial in it That it appears to be real is the work of *māyā* which is the Divine Spirit working in the world for a purpose This is a popular application of the Idealism of the *Vedānta*—one of the six Philosophical Systems of the Hindus By the way it is remarkable to note the influence which the highest and the most abstruse conceptions have exercised over the Hindu society, recurring to the thoughts of the million frequently and shaping their life and action What can be more subtle than the ideas embodied in the terms *saṁsāra*, *vajras* and *tamas*?—Yet Hindus, including people far down in the scale, are found to use these in connection with religion not seldom understanding their import, however dimly it may be Such ideas more connected in the popular mind with what is called unconscious cerebration than with overt acts of consciousness so to speak have nevertheless their due share in determining character and principles of conduct

The Hindu doctrine of the world being illusory is capable of being looked at from another stand point Informing all that seems—this material mechanism—is the spiritual system of things—the only reality But under a dispensation of the Deity, whose purposes are past finding out the unreal it is that seems the real—nay generally the only reality and stupifies the perception of people touching the spiritual cosmos on which the phenomenal world is superimposed,

commanded by you, I will unfold to you everything (that befell me) up to the period of my expiry,—and this none other is capable of.

In this body (of ours), the bile* fanned by a strong wind, waxing strong, flameth up, although having no fuel to feed it ;—and pierceth the vital organs And the wind named *Udāna*† then courseth over it, and thus obstructs (the passage of) the meats and drinks taken And those alone that have given away food and drink to people experience comfort at that hour of danger And then he that hath dispensed edibles with a heart purified by careful regard, finds gratification

and the world of spirit is lost sight of and does not in consequence exercise any practical influence on life

* Air, Bile and Phlegm as the principal constituents of the body, are the main instruments of health and disease The equipoise of these is health, —the disturbance of their harmony is—disease When the Air gets the upper hand, it brings on ailments peculiar to it,—and so also with the others The Pulse discovers which of these has become morbid, or, in the picturesque medical phraseology, 'enraged' The delicacy and skill displayed by Hindu physicians in diagnosing diseases by this method, is extraordinary By examining a patient's pulse, a physician would sometimes predict the day and hour of his expiry Such cases are in the recollection of many, and attest the soundness of this process.

† There are five kinds of vital airs in the system,—*Prāṇa Apāna Samāna, Udāna* and *Vyāna* One of the foremost medical works of the Hindus, *Aśhṭāṅga Hṛīdaya*, on the subject of the vital airs, says "*Prāṇa* resides in the heart and throat It is the stay of intellect, the senses and mind, and causes spitting, sneezing, eructation, respiration, and the entrance of the food into the stomach Residing in the chest, *Udāna* courses in the nose, the navel, and the throat, and generates the tendency to utterance, exertion, spirits, strength, complexion and vigor of memory *Vyāna*, located in the breast, circulates throughout the system Its course is very swift Motion, the upward and downward movements of the limbs walking, and other daily functions, are performed by this air *Samāna* helps digestion Although situated near the fire of the stomach, yet it courses all the viscera This *Samāna* air stows the food away in the stomach—and spreading it, assists at its digestion with the help of the fire there It also brings down urine and excreta Stationed in the anus, *Apāna* pervades the hips, the bladder, the penis and the thighs, discharges semen, the menses, excreta, and urine, and brings forth offspring."

even without actually taking food. And he that hath never spoken an untruth, that hath never ceased to regard everyone with love, that is a believer,* or that hath a reverential frame of mind,† attaineth a happy death. He that hath been engaged in worshipping deities and *Brahmanas*, that is free from ill will,‡ that is pure in spirit, that is bounteous, and that is bashful,§ dieth easy. He that doth not renounce righteousness through lust, or anger, or hate, and that performeth what he sayeth, and that is meek, attaineth a peaceful end. But he that withholds water (from one athirst) or denies food to one that is hungry, burns (in thirst) and is knawed by hunger when death presents itself. Those granting fuel, conquer cold, and those granting sandal, heat, but those that afflict people, come by torments forcing out life. And those

* A disbeliever fares very ill at the hands of our writers. Ráma Chandra had to deal with one such in the person of a distinguished sage—*Jaredi*. *Jaredi* stood on the reason of things as is the way with such people forgetting that things spiritual must not be made amenable to a material measure, and that there is an eye other than that of flesh—even the eye of faith—to which these hidden things are revealed, and that it is the ear of belief that receives secret messages from the lips of the Lord in moments redolent of aspiring rapture.

† Hindus of yore valued reverence very highly. Indeed, reverence and religion may be considered as convertible terms as the essential constituent of the religious emotion is veneration. Reverence is the human spirit falling prostrate in adoration before a Being of infinite power and holiness and this is at the foundation of what is called religion. A person without reverence is a frightful monster. Hard of heart he lacks that which can,

—alchemise * * hates.

Into the gold of love—

and like the man without music he is

—fit for treasons, stratagems and spoils.

‡ Freedom from ill will is the prime virtue is a household word among the Hindus and this common coin of speech radiant with a divine moral alchemy passes from mouth to mouth in ordinary converse—in the home, the way the market place the shop the house of prayer etc. What may not a Hindu yet expect for the spiritual progress of his race, when he dwells delightfully on this one circumstance?

§ relates to the serious shame of Gray

worst of men that *in the authors of dense ignorance in people, are afflicted with mighty afflict, and tried by fierce pangs. And those that bear false witness, or speak false, or carry out the commands of a wicked person, or run down the *Veda*, die in ignorance, and frightful and wicked retainers of *Yama* breathing soul odours around and equipped with poniards and maces in their hands, approach them at their last moments. And when these come within the range of their ken, such men tremble all over, and set up ceaseless lamentations for brothers and sons and mothers. And then, O sire, their utterances become inarticulate and run on one letter only, and their eyes roll, and their faces are dried up through terror and sighs. And then heaving breath, with their sight dimmed, they, racked with pain, renounce their corporal tenements. And then, walking before the wind, they, for undergoing torments arising from their acts, assume other bodies not sprung from fathers and mothers, which nevertheless have age, condition and habitation assigned to them even as they were to the other forms going before. Then the emissaries of *Yama* hastily chain them with strong shackles, —and drag them, shaking, towards the South*. And the emissaries of *Yama*, emitting terrific inauspicious yells, drag them through grounds rough with *Kuṣa*† thorns, ant hills, pins and stones—glowing with flames at places and covered with pits at others—and blazing with the sun and burning with its rays. And dragged by the grim (envoys) and eaten by hundreds of jackals, sinners repair to *Yama*'s abode by a fearful passage. But those that have distributed umbrellas or shoes or men that have given away clothes or those that have dispensed fare, easily pass this way. Undergoing such suffering people afflicted with sin losing all control over themselves are on the twelfth day taken to the city of the King of Righteousness. And when their frames

* South is the direction presided over by *Yama* and is typical of him.

† A species of grass held sacred and much used in religious ceremonies.

are burnt, they experience great burning, and when their bodies are beaten or cut, they feel great agony. And when such a body of his falleth away, a creature, in consequence of the adverse tendency of his acts, suffers for a long while even when he hath entered into another body. And brought there, he feeds on the sesame and water, or the ball of boiled rice* offered by his relations. And an individual reapeth comfort from his relations rubbing their persons with oil, from their kneading their limbs, and from their taking their meals. And he has his uneasiness removed by his kindred lying down on the ground†. And a dead person is gratified by his kinsfolk performing acts of charity‡. And on the twelfth day taken to his own home he vieweth it and feedeth on the *pinda* and water that are offered on the earth. After the twelfth day, the person, pulled (by the envoys of *Yama*), beholds the fearful iron city of *Yama* having a terrific aspect. And as soon as he enters there, he sees *Yama* in the midst of the Destroyer, Death, and others,—having crimson eyes and resembling a mass of crushed collyrium in splendour with a face terrific with teeth and a dreadful frowning mien,—that lord environed by hundreds of distempers having deformed and dreadful faces carrying his rod, mighty armed, with the noose in his hand,—and exceedingly fearful to behold. A creature cometh by a good or an evil condition as he directeth. One bearing false witness or speaking false, goeth to *Rauraba*. Now do you learn as to what *Rauraba* is like. It measureth two thousand *yoyana*§. And there is a pit there which is knee deep and difficult of being crossed. And levelled with heaps of flaming charcoal it is heated by a tract of land burning fiercely with live coal. In this region

* This is offered on the occasion of the *Śraddha*. To this day people offer *Pindas* to the *Manes* of ancestors at *Gaya*—a celebrated place of pilgrimage.

† During the period of mourning Hindus lie over the ground on blankets cushions of *Kuṣa* etc.

‡ Gifts are dispensed on the occasion of the *Śraddha*.

the followers of *Yama* leave persons of wicked deeds. And burnt with intense fire, they rush about wildly hither and thither, and their feet at every step get torn and injured, and within a day and a night they can but once only take away their feet (from thence). And when they have thus gone over a thousand *yojanas*, they are let alone. And then for the purpose of their sins being cleansed, they are taken to another such hell. And after having passed through all the hells, the sinner assumeth a beastly life. And then passing through the lives of worms, insects, and flies, beasts of prey, knats, *etc.*, elephants, trees *etc.*, horses and cows and through various other painful and sinful lives, (he) arriving at manhood, is born as a hunch back or an unbecutiful person, or a dwarf, or a *Chandala-Puklaṣa*. And next he, bearing the residue of his virtue and vice, goeth up the *castes* in an ascending scale,—(those of) *Sūdras*, *Vaiśyas*, kings,* *etc.*, *Viprahhood*, the state of the celestial sovereign,—*etc.*,—and sometimes, committing vicious acts, he falleth† into the hell beneath. Do you now hear me relate how fare people of righteous ways. These men follow the course laid down by *Yama*, with *Gandharbas* singing and *Apsaras* dancing—and wearing many a noble and bright wreath they march in excellent cars decked out with chains, bangles and other elegant ornaments. And persons lapsing therefrom, are born into the races of other‡ high souled kings,—and protect people engaged in worthy offices. And after having tasted all the choice enjoyments of existence, they course upwards. But if they

* The *Aśvatrya* race whose function was military and governmental.

† i. e. in consequence of their religious merit being exhausted. It is a question of conservation of energy. A person enjoys happiness in heaven by virtue of his good deeds. On the latter being drained dry he has no further force sustaining him in his place—and down he drops like Lucifer son of the morning.

‡ Perhaps this other implies the persons having been previously born in the races of some high souled kings.

fall into the descending way, they fare as formerly. All this have I related unto you anent how creatures suffer misery. Now, O *Vipra* saint, listen as to how the embryos are produced.”

CHAPTER XI

‘THE son said ‘As soon as the male seed is effused into the menses of a female, one sent out from hell or heaven enters into it * And, O father, in consequence of the two

* Dead matter is so radically different from life that Hindu thinkers could never bring themselves to entertain the idea of the one being developed into the other without the action of additional new forces and energies which do not, and, in the nature of things cannot exist in mere matter. And their view is countenanced by the attitude of the foremost scientific workers of the nineteenth century such as Huxley and Tyndall partiality for the supernatural is not one of whose shortcomings, whatever others may be theirs. These men have avowed that so far as they been able to go into the matter, they invariably find life evolved out of life—and never life developed from matter void of life. The gulf yawning between life and no life is profounder and darker than that infernal abyss—the reign of chaos and of Old Night.

Further, the Hindu philosophers never set themselves the task of bridging over the impassable hiatus that divides mind and matter. The utter irrationality in ultimate analysis of reducing mind and its manifestations to matter had been conceived home by them, and they accordingly have never committed the absurdity of translating mental phenomena into material terms. Western materialists while endeavouring to make away with mind, manage to forget that it is as rational beings that they *survive*—and that all their materialistic reasoning presupposes the existence of a mind to comprehend it, and that the existence of this being annulled, there is nothing left for them to convince. Blind, it must always be kept in view, can never be leapt over clean under any conceivable process of thought. Archimedes boasted that he could move the earth, if just he could secure a station for himself independent of the earth, but as any position that

kinds of seeds being influenced by him that they can attain to stability. And then they grow into a protoplasm, and next, into a bubble shaped thing and then into a lump of flesh. The subtle germ that sprouts up in this (mass of flesh) is named *Ankura*. And then are produced severally the five limbs * and next the minor limbs—fingers, eyes, nose, face, and ears—are developed from the (principal) ones,—and from these are produced nails etc. And then down appears on the skin, and thereafter hair. In this way doth the (embryo) increase along with the uterus. And even as a cocoanut fruit groweth with its case, groweth the foetus with its case, remaining with its face bent down. And it grows placing its hands downwards along with its thighs and sides. the thumbs are laid (upon the thighs) and the other fingers in front of them. And at that time the eyes are behind the thighs and the nose is between them. And the hips are at the two heels, and the arms and legs remain outside (them). In this way doth a creature lying in the female womb grow up, and (the embryos of) other creatures (than man) lie in the womb agreeably to their respective shapes. It (the foetus) attains firmness through fire, and subsists on what is eaten and drunk. The stay of the embryo in the uterus varies in consonance with the virtue and vice (of the creature) †. The entrail named *apjayanī* attached to its navel is fixed (at the other end) in a cavity in an entrail of the female, and with its body nourished by the meats and drinks coursing in the female womb, the creature acquires growth. It then remembers many a sphere of existence, and pushed this way and that, it comes to conceive an aversion (for this state of being)—

It could possibly take up would be on the earth itself he could not move it. This is just the case our materialists are in concerning the thesis of the dependence of mind on matter. *vide Selections from Berkeley* by Alexander Campbell Fraser and *Ferriar Institutes of Metaphysic*—which, as a lucid exposition of the Ideal Theory is 'alone in its glory'.

* The two arms the two legs and the head

† i.e. in the former state of being

brought down to perdition, are affected by a deep grief. In the celestial regions also great is the grief (that is experienced by the inhabitants); for from the time of their ascension, every day each hath' this thought abiding in his mind,—'I shall fall.' And seeing the people of hell, the others are influenced by a mighty sorrow, thinking night and day,—'This condition I shall be reduced to.' Great is the pain of residing in the womb; of being born of a female vessel,* and of the infancy of one when born,—and (great also is) the pain of decrepitude. And subject to lust, and malice, and anger, youth is fraught with immense pain; and old age is all unhappiness; and death is the culmination of misery. And great is the suffering of those dragged by the envoys of *Yama* and cast into hell. And again birth in the womb, and death, and hell. In this way do creatures fast bound by the bonds of nature revolve on the wheel of this world like (the hand of) a clock, and repeatedly reap misery. My father, happiness there is none in this world swarming with hundreds of miseries †

* Birth of a female vessel is considered one of the evils of existence, and, certainly, humanity has no reason to be proud of the purity of the spring from which flow the waters of its life. Some of the most ideal characters of the Hindus, such as *Sitā*, *Draupadī*, *Drona*, etc. are unsprung from females.

† To students of English literature all the sufferings of creatures in hell described here strike as almost too exclusively physical, there is hardly any considerable item coming under the head—'Woe.' Among the many miseries which the wicked are made to undergo, Milton singles out *mental* afflictions, such as loss of hope,—

'Hope never comes that comes to all'

As respects the counterpart of misery—happiness—no purely mental delight is specified as the lot of the inhabitants of heaven. The dwellers in the blissful regions enjoy nothing like the 'vision beatific,' which the great Puritan poet mentions as a high felicity of celestial existence. Considering that in proportion as the mind is superior to and nobler than the body, mental sufferings must be more vital and far more dignified in an æsthetic aspect than physical pains,—the absence of this element from the *Mārkanḍeya Purāṇa* comes to one as a benumbing blank. It must not, however, be supposed that this omission obtains throughout Sanskrit poetry—the very existence of the one word—*Sajjya*, *beatitude*—indicating that Hindu imagination was not

Why then shall I, striving for deliverance, follow the Triune morality ? †

CHAPTER XII

'THE father said 'My child, thou art to be praised By way of instruction, thou hast delivered a pregnant discourse on this great wilderness of a world Herein thou hast described *Raurava* and all the other hells Do thou, now, O magnanimous one, describe them in detail' The son said 'I have first described unto you the hell called *Raurava* Do you now, O father, hear of that entitled *Mahaurava* It hath an area of twelve thousand *yojanas* There the ground is coppery, and underneath it flaming fire And heated by that fire all the ground having a splendour resembling the rising Moon and terrific to behold or feel appeareth splendid There the emissaries of *Yama* leave sinners with their hands and feet bound fast, and they roll in it And being eaten by crows and herons owls, scorpions knats and vultures they are pulled by them on the way And burnt (in fire) they bewildered, keep exclaiming O father O mother 'O brother,' 'O sire',—and exceedingly agitated they do not attain any respite It is after *ayulas* or *ayulas* of years have passed by, that people of wicked ways find deliverance (from these sufferings) There is another (hell) called *Tama* * severely cold It is vast as the *Mahaurava* and enveloped with darkness There men in dense darkness rush at one another, and coming at each other remain clasping each

content with pictures of mere physical pleasures and pains in hell but the latter also involve purely mental delights and sufferings

* Lit darkness

other. And in consequence of their being tried by cold and shivering, their teeth break up,—and they suffer from hunger, thirst and other afflictions. And a sharp wind blowing over the cold tract rives their bones,—and they, affected with hunger, feed on the fat and blood that run down from the fractures. And gathering together, they, while engaged in sucking (the fat and blood), are whirled away. In this way, O best of *Bráhmaṇas*, do people suffer horribly so long as their impieties are not worn out. There is another principal hell named *Nikrīntana*. In it, O father, potter's wheels are ceaselessly rolling. Getting up on them, men are cut from the soles of their feet to their heads by means of fatal threads* held, by the fingers of *Yama's* followers. O foremost of regenerate ones, these do not for all that lose their lives, and the parts of their bodies cut off by hundreds again combine †. In this way are sinners severed so long as their sins are not clean spent.—Do you now hear me describe the hell called *Apratishtha*; remaining in which people suffer torments incapable of being borne. There are wheels in it at places, and clocks at others—the causes of tortures to men of wicked acts. Some men, fixed on the wheels, are whirled on,—and they cannot budge therefrom for a thousand years. And fast bound on the machinery of the clocks even as a clock is fast fixed in water, people are rolled away, vomiting blood again and again, and vomiting blood through their mouths, and with their eyes drenched with tears those creatures undergo insufferable agony. Then hear me describe another hell called *the Wood of Sword-blades*, which flames up covering the earth for a thousand *yojanas*. The denizens of the infernal regions, burnt by the fierce and terrific rays of the sun, ever drop into this place. In it there

* Potters cut out earthen pots by means of a thread applied to the clay while it is rolling on the wheel.

† Milton has a like idea relating to the bodies of angels inflicted by wounds.

is a charming wood furnished with cool foliage. The leaves
 O foremost of *Dwijas* consist of the blades of swords.
 There bark aloud *ayutas* of powerful dogs with large mouths
 and fearful fangs,—and terrific like tigers. Beholding that
 'dewy tassell'd' * umbrageous wood lying before them
 creatures parched with thirst rush towards it. And having
 their feet scorched by the fire burning on the ground they
 sore tormented cry out—O mother! O father. And as
 they reach the site the wind, shaking down the sword leaves
 blows—and the swords drop on their heads. And
 thereupon they roll on the earth here a mass of fire and there
 all aglow with flames darting around. And then anon the
 dreadful dogs begin to tear the many bodies of theirs as they
 cry (in agony) I have now O sire depicted to you *the*
Wood of Sword blades. Next do you hearken to a description
 of *Taptakumbha*, which is even more fearful than the other.
 All round (this hell) there are heated pans belching forth
 flames filled with iron dust and boiling oil resembling flames.
 Into these vessels the emissaries of *Yama* cast creatures of
 wicked deeds with their faces turned towards the ground
 and thereat, they are fried there with their bodies bursting
 and foul with fatty exudations flowing out †. And with their
 heads eyes and bones bursting they are vehemently lifted
 up by ferocious vultures and are again thrown (into those
 vessels). And then with hissing sounds their heads bodies
 tendons flesh skin and bones being liquified are mixed up
 with the oil. And rolled about with a *Tadla* in volumes
 of that oil eddying round and round impious wretches are
 pounded there. Thus have I O father described unto you
 (the hell called) *Taptakumbha*.

* Through all the dewy tassell'd wood.—Tennyson *In Memoriam*.

† The syntactical arrangement is irregular and stands in the way of perception.

CHAPTER XIII

‘THE son said ‘In the seventh birth preceding this I was born in the *Vaiṣṇa* race For having formerly obstructed the approach of kine to a reservoir I, in consequence of that act was thrown into a horrible hell, fearful with flames, and swarming with iron beaked birds, mix’d with streams of blood issuing from the bodies (of people) wrenched with engines * and filled with the cries of sinners dropping and being cut And cast there I, tried by a mighty heat and oppressed with thirst and burning numbered an hundred years and more And it came to pass that one day there came to me a cool fresh breeze gladdening the heart, blowing from a vessel of sand filled with meal mixed with curds And at the breath thereof, the pain of the people ceased, and mine also was that supreme delight which is felt in heaven by the dwellers in it And (thinking)—What is this?—we, with eyes expanded and tremulous with pleasure, saw a jewel of an excellent person hard by And an envoy of *Yama* terrific of aspect and possessed of the splendour of lightning bearing a rod in his hand, went before him showing him the way and saying—Come this way And seeing that hell rife with torments in hundreds that individual moved by compassion, thus addressed the servant of *Yama* O adherent of *Yama*, tell me what misdeed was mine that I have been consigned to this dreadful hell filled with terrible torments? I am famed

* *Lear* says

That like an engine wrenched my frame of nature

From the fixed place—

From this it would appear that instruments of torture were in vogue at the age of the composition of this *Purāṇa*

for my learning in the race of my fathers Born in *Vidha*,* I ruled people well And performing many a sacrifice, I protected the earth And I never turned away from fight, nor did any guest go away disappointed (from my door) And I never disregarded my fathers, or the deities, or servants And I never set my heart on others' wives or wealth And even as kine come to a trough, (the Manes of) my sires used to come to me during *parvas*,†—and the deities on (particular) lunar days Both the *ishita*‡ and *paurtita* acts of that one come to nought from whose habitation they go away sighing The sighs of sires§ abolish the (accumulated) religious merit of seven (successive) births, and those of deities, without doubt, destroy the religious merit of three (consecutive) births And therefore it was that I was ever engaged in serving the sires and the celestials Wherefore then have I been consigned to this wondrous dreadful hell? "

* A district in the province of Behār the same as the ancient Nithulā or the modern Tirhut

† A general funeral ceremony offered to the spirits of ancestors at the junction of the Sun and Moon when double oblations are offered—three cakes to the father paternal grand father and great grand father three to the maternal grand father and his father and grand father and the crumbs of each set to the remote ancestors in each line This ceremony is performed once every year

‡ Religious rites performed on behalf of departed ancestors

§ The reverence in which paternity is held by the Hindus is great A father is a divinity in corporal vesture and his wishes must be unconditionally obeyed Can I therefore furnish many instances of filial piety as displayed by the immortal *Rāma Chandra*? Had he withstood his father's behest just as would clearly had been on his side But he would none of it He laid down his sovereignty and all the pleasures and comforts of a regal state and led a life of fourteen weary years in the houseless woods neighbouring with wolves and owls and without any contortion of his ever placid countenance undergoing Necessity's sharp pinch The sentence The sighs of sires abolish the accumulated religious merit of seven successive birth and those of deities who it doubt destroy the religious merit of three (consecutive) births—is significant

CHAPTER XIV

• "THE son went on 'Thus asked in our hearing by that high souled one, the emissary of *Yama*, though looking terrific, yet answered in a soft speech O mighty king, it is all this as you say there is no doubt about it But I just remind you of the small amount of wrong that you are guilty of You had a wife born in *Vidharbha*,* named *Pivari*† Formerly your fancy having been fast fixed on the fur *Katkeyi*, you suffered this one's menses when she was in them, to go fruitless, and you have reaped this hideous hell for having allowed them to run to waste Even as on the occasion of a sacrifice, Fire expects the sacrificial offerings, so while a female hath her menstrual flow, the Lord of creatures expects the dropping of the seed That righteous‡ person that, over-riding this injunction, lusts after another woman, falls into hell incident to his sin on the score of his debts to his ancestors —Thus far extends your transgression and no further Come then, O king, for enjoying (the fruit of) your religious merit The king spoke I will go O envoy of a deity, whithersoever you take me But I shall ask you something and you should return to me a reply mirroring the truth These adamant beaked birds are plucking out the eyes of these persons, but they are having their eyes again and again Tell me, of what reprobate acts have these been guilty? And these (crows) are depriving them of their tongues ever growing afresh And why are these wretches being severed with saws and why cast in oil, are they

* A district and city to the South west of Bengal the modern *Bira Nigpur* or *Derar* proper

† This is also a class name for a young woman The word is derived from *pi* *ri*—large

‡ otherwise righteous

being boiled in vessels of sands filled with meal mixed with curds? And wherefore, tormented in consequence of their bodily bands being snapped, are these, uttering shrieks (of agony), being dragged by the iron mouthed birds? And with their bodies torn and cut by the violent impact of iron beaks what iniquities have they committed, that they suffer thus night and day? Do you tell me, by the disastrous tendency of what *wrongs do these impious people* undergo these and other tortures discovered (by me)?—Thereat *Yama's* envoy replied —As, O monarch, you question me concerning the consequences of sinful actions I shall unfold this to you in brief. People reap the fruit of their virtue and vice by turns and when (the fruit of) any fair or foul deed hath been had, it is spent. Without reaping the consequences of any good or bad action a person does not in the least attain purification therefrom, and soon as an act is reaped, it is exhausted. Do you understand me as expounding (the nature of) virtue and vice. Wretched sinners are visited with famine on famine pain on pain, fear on fear, and death on death. Creatures by virtue of the bonds of acts come by various conditions. People having a reverential cast of mind holding themselves in calmness, distributing wealth and of pious ways have festivity on festivity heaven on heaven and happiness heaped on happiness. But those stricken with sin are consigned to places filled with beasts of prey, elephants serpents razors and other fears. What other fortune can be reserved for the reprobate? And wearing fragrant wreaths clad in goodly attire and ascending excellent cars, righteous ones feeding on savoury viands and hymned by reason of their virtuous actions repair to sacred groves accompanied with *prans* of praise. In this way the righteous and unrighteous deeds of men accumulated through hundreds and hundreds thousands and thousands of births serve as the germs of their happiness and misery. Even so seeds expect the shower virtue and

vice* expect season, place, and action as the cause. If a person is guilty of slight sin incident to place and time, he suffers such affliction as arises from treading upon thorns. Greater sin in a like manner leads to greater suffering as represented by a tract set with darts and pins,—and insufferable head-diseases, *etc.* At the time of the sins coming each by its fruit, they expect the access of persons feeding on unhealthy fare, and suffering cold, heat, fatigue, burning, *etc.* And mighty misdeeds in this way bring on long-enduring distempers and other evils, and conduce to sufferance from arms and fire and bonds. A small measure of religious merit without ado confereth agreeable odours, (soft) touches, (sweet) sounds, (pleasant) flavours, or (beautiful) forms; but greater merit leads to higher enjoyments. Thus do people stay here, reaping happiness and misery from virtue and vice, springing from many a birth. The fruits of knowledge and ignorance confined by caste and locality, remain in combination in the soul †. In a case in which a person at any season or place without doing any good or evil act by body, mind, or word, gathereth happiness or misery, great or small,—(one or the other of these) agitates his mind. Like a food eaten, his merit or demerit findeth exhaustion by being reaped. In this wise these men dwelling in the heart of hell are decreasing their demerit by undergoing dreadful sufferings night and

* This, it I understand aright is a close approximation to the ideas of Plato. Virtue and vice are considered as ideal entities, remaining expectant of season, place and action for being actualities.

† This is obscurely expressed. The meaning is 'Persons reap their acts by suffering variously,—eating foul food *etc.*' The difficulties of rendering this work are great, as pointed out by the accomplished and able Editor of the *Englishman*, in noticing this version.

‡ Though darkly put, pencils of light pierce through the surrounding gloom of this passage embodying a pregnant and profound truth. It points to the modern doctrine of mental latency, which sometimes plays an important part in determining conduct of human beings which is apparently without any motive. The meaning is 'Tendencies acquired through the surroundings of caste and locality abide in the soul, and entail consequences.'

day And accordingly, O king, in the celestial regions men in company with the immobile enjoy bliss, listening to the strains raised by *Gandharbas*, *Siddhas*, and *Apsaras* And beings in the states respectively of celestials, human beings, and beasts, reap good and evil springing from virtue and vice, characterised (respectively) by bliss or bale* O king, I shall now answer in full thy question concerning what particular sufferings respond to what particular unrighteous acts of sinners The adamant beaked birds pluck out the eyes of those vilest of men that look at others' wives with wicked eyes, as well as of those covetous people that look at others' property with unrighteous thoughts, and their eyes grow again and again These will suffer from their eyes for as many thousands of years as they had winks during the commission of their sins And for as many years as the times during which (the sinners) committed the transgressions, the dreadful adamant beaked birds pluck out the tongues ever growing afresh of those that, effectually extinguishing the spiritual sight of enemies, insidiously instructed people in scripture, that rendered dishonest counsel, and interpreted the scriptures falsely, that uttered untruths, or that reviled the *Vedas*† or the deities *Dityas* or their spiritual preceptors And behold, O king those worst of men that were instrumental to the separation of friends (from each other), that of a father from his son, or that of kinsmen (from one another), the separation between a priest and a sacrificer, that of a mother from her son or that of associates (from each other) or that between a

* This portion is very indefinite and in the absence of any commentary the translator has to depend solely on what his independent judgment can effect

† The reverence accorded to the *Vedas* constituting the revelation of the Hindus is uniformly unreserved and absolute Not to ment on others, even heterodox writers like *Āp Jā* the author of the atheistical *Saṅkha* do not venture to question the authority of the *Vedas* but bow down to them in deference to the prevailing opinion

husband and a wife,—are being severed with saws And those that afflict others, those that prove fleas in the ointment of others' comfort, those that deprive people of palm-fans,* air-apertures, sandal, or *Ucira*,† or those scoundrels that bring people to sufferance finishing life,—reap their wrongs by being posted to Sand-vessels full of meal mixed with curds Those men that, invited by one party, feed on the *Srāddha* performed by another, whether designed for deities or the ancestral *Manes*, are pulled by these birds in opposite directions ‡ They that pierce the vitals of pious people with their tongues, are tormented by these birds having it their own way Those that by perversion of speech or mind are given over to wickedness, have their tongues severed with sharpened razors Those that, through pride of heart, disregard their fathers, or mothers, or preceptors, with their faces turned towards the earth are plunged into pits covered with pus, urine and excreta Those wicked wights that have taken their meals ere deities, guests, servants or newcomers, ere ancestral *Manes*, or the Fires, or birds, had done so,—like these men that you behold, are born as *Suchimukhas*§ huge as hills, and revelling in pus and dung Those that unequally feed *Brāhmanas* or persons sprung from any other order, sitting in a vow,—have to feed on dung even as these Those that take their own meals, leaving out persons poor and in search of wealth, who have borne the others company for purposes of commerce, like

* Fans have naturally a high value in so hot a climate Anglo Indians, at any rate, will undoubtedly, agree with our ancestors in prizing this article of furniture above many others, and approve their wisdom in placing criminals guilty of stealing life giving fans in the same row with felons depriving men of life, and condemning them to the inextinguishable sufferings in the Sand vessels

† The root of a fragrant grass—*andropogon muricatum* a sort of grass a small sort of *Sorcharum*

‡ i.e. who invited by one party absent themselves from its rites and join those of another and feed on the edibles prepared there for the guests

§ A species of birds

these feed on phlegm. And, O lord of men, they who, while unclean from eating,* touched cows, or *Brahmanas*, or fire, have these hands of theirs consumed in this flaming pit. Those who, while yet unclean from eating, have voluntarily beheld the Sun, Moon, or stars, have their eyes cast into the fire by the messengers of *Yama*,—and purified there. Those men that have with their feet touched kine, fire, their mothers, *Vipras*, their elder brothers, fathers, or sisters, or noblewives, preceptors, or the aged,—have their feet gyved with irons heated in fire,—and being held down in heaps of live coal, burn up to their knees. Those impious persons who have eaten *payaṣa*,† *kriṣara*,‡ goat's flesh, or any food dedicated to a deity, after having desecrated it, brought down on the earth gazing with rolling eyes, behold! have their eyes drawn out with teeth in the mouths of *Yama's* retainers. Those sinful wretches who have heard their preceptors, deities, *Dwijas*, and *Vedas* vibhied, and who have rejoiced thereat, although crying, have iron plated fire showering pins driven into their ears again and again. Those that influenced by wrath or cupidity have broken and demolished *prapas*§ and images, dwellings, of *Vipras*, shrines, and splendid halls, momentarily shrieking, have their tegument taken out of their frames by these terrific emissaries of *Yama*. Those men that discharge urine or excreta in the way of kine, *Brahmanas*, or the sun, have their

* A person who having taken his meal has not yet washed his face and hands is unclean. If he touches a person who is purer than himself he pollutes him, if he touches one who is lower than himself he pollutes himself. All food however, is not polluting—it is only cooked food—especially cooked rice—that is so. The regulations connected with caste affected by food are numerous and unique. A person of a higher order must not take cooked food prepared by one of a lower order on peril of losing his caste.

† A preparation of rice boiled in milk with sugar.

‡ (1) A dish composed of milk, sesamum and rice. (2) rice and pease boiled together with ghee and spices, commonly called *Akhira*.

§ A place where water is distributed. To this day it is the practice in the dog days to set apart places where water is given to people with a handful of soaked oats mixed with molasses.

nails drawn out by crows through their anus. He that, having once disposed of his daughter to one, disposeth of her to another, being thus chopped, is cast into a river of *Ikali*. Those that, influenced by wrath, renounce their helpless sons, servants, wives, or friends, on the occurrence of a famine or any other disaster, being thus cut up by *Yama's* retainers, have their own flesh raised to their mouths,—and they gorge it from hunger. Those that cast away people depending on service for their sustenance, or who have sought shelter with them,—are thus tortured with engines by the adherents of *Yama*. Those that barter away their merits acquired all through life,—are pressed with stones even as these wicked wights are. Those that appropriate to themselves anything deposited as a trust, being bound all over, are fed on night and day by worms, scorpions, crows, and owls. Those sinful persons that know women by day or lie with the wives of others, smart in pains (of various kinds), grow enfeebled through hunger, and have their tongues and palates parched with thirst, and behold! now transfixed on *Salmalis** furnished with iron thorns such have their bodies rent and are bathed in streams of blood. And, O foremost of men, see these that outraged others' wives, being cast into crucibles are undergoing tribulation at the hands of the followers of *Yama*. Those that putting down or striking dumb their preceptors receive instructions or learn any mechanical art from them,—in this way bearing stones on their heads, and undergoing trouble in a situation subject to watery inroads, grow enfeebled through hunger, and have their heads ache in consequence of bearing the burdens. Those that discharge urine, phlegm, stool, *etc.* in water,† have their portion in this hell filled with effluvia exhaled from phlegm excreta and urine. Those who influenced by hunger, are

* The silk cotton tree

† Even at the present day this practice is interdicted by society. The prohibition is clearly based on sanitary grounds, as some other customs are

(now) feeding on one another's flesh, never formerly entertained one another with the rites of hospitality * Those that have cried down the *Vedas*, and those that, lighting a (sacrificial) fire, have disregarded it,† are again and again thrown down from the mountain-peaks Those who have dragged life as husbands of* twice-married women,—being emaciated, are reduced to worms, and (in this shape) are fed on by ants Those that have accepted gifts from fallen people,‡ that have officiated as priests in behalf of such, or that have served such,—become worms in the entrails of rocks Those that eat sweetmeats in the sight of servants, friends and guests,—have to take live coals down their throats O king, there having fed on the flesh of others' backs, have themselves their backs ceaselessly fed on by terrific wolves Those execrable persons that have proved ingrate, (continually) roam about afflicted with hunger, and bereft of sight, hearing and utterance And this ungrateful wight—this frightfully wicked one—doing wrongs unto his friends, has dropt into a heated vessel, and will have to undergo a process of pressure, then he will undergo torture from engines in the Sand vessels containing meal mixed with curds,—and then he will be severed with saws in the *Wood of Sword blades*, and then he will be hewn in *Kalasutra* Thus undergoing divers sufferings, he will be freed from

* 'A guest is composed of the essences of all the deities. To receive guests properly and entertain them liberally was incumbent on every householder He from whose gate the guest turned away was regarded with the same aversion that was felt in Saxon England for a person *withering* It is a matter for great regret that modern India no longer feels the same regard for guests—nay the current runs in a contrary direction—guests are considered as an encumbrance and impertinence and accorded a correspondent welcome *Atithi*—although generally rendered *guest*—may also mean *dishonour*

† Fire, as representing the deity residing in it is held sacred

‡ i.e. people who have incurred general obloquy for some act, such as eating food cooked by a person of an inferior caste entering into alliance with a woman of a lower order or of a disreputable character etc

his miseries I do not know how. Those wicked *Vipras*,
 • having leaped over one another, had fed on edibles prepared
 in a *Srāddha*,—and therefore they now drink the foam that
 is streaming adown their persons. And that stealer of gold,*
 and that slayer of a *Vipra*, and that drinker of strong drinks,†
 and that violator of his preceptor's wife—for many thousands
 of years are being burnt all about by a fire flaming above and
 below.‡ Then these are again born as men marked with
 lepra, ulcers, and other diseases; and dying, again find hell;
 and are again born in the same manner; and, O lord of men,
 they will suffer from distempers till the end of a *Kalpa* § One
 that hath slain a cow, hath hell continuously for three
 successive births, and this also is the fate of all others that are
 guilty of minor crimes. Now do you hearken to me unfolding
 the respective births creatures lapsing from hell have
 agreeably to appointments relative to their transgressions.”

* Of all metals, gold had exceptional sanctity attached to it, and the
 religious occasions on which this metal was required were many.

† Drinking, unlike these days of limitless latitude miscalled liberal
 mindedness, was considered as one of the five cardinal crimes, and the
 social penalties attached to it were excommunication, *etc*—Wine bibing was
 therefore almost entirely confined to the most degraded orders, such as
Chandālas. With what horror would an ancient Hindu, if he rose from his
 ashes, regard the culpable toleration which has been stretched towards this
 vice and which seems to be countenanced by the practice of men of light and
 leading!

‡ Perhaps in no other country on the face of the globe is unchastity
 regarded with greater loathing and abhorrence than in India. Chastity is
 considered by the Hindus as the crown of womanly virtues.

§ The *kalpa* is a day and night of *Brahma*—a period of 4,320,000 000 solar
 sydercal years or years of mortals measuring the duration of the world, and
 as many, the interval of its annihilation.

CHAPTER XV

YAMA'S retainer continued "If a twice born one receives gifts* from a fallen person, he becomes an ass, and if one serves a fallen individual in the capacity of a priest, one, after being liberated from hell, becomes an earthworm. If a *Daśija* plays his preceptor false, or lusts after the latter's spouse, or covets any of his preceptor's possessions, he, for certain, becomes a dog. If a person disregards his parents, he becomes an ass, and if he is wroth with his father and mother, he is born as a female parrot. If a person insults his brother's wife, he comes by the birth of a pigeon, and if he oppresses her, he comes by the birth of a tortoise. He that eating the funeral cake of his lord, does not seek his welfare, is overcome with stupor, and dying is (finally) born as a monkey. He that robs one of one's trust, after being freed from hell, is born as an earthworm, and he that is given to calumny, on being delivered from hell is born as a *Rakshasa*. He that breaks faith, is born into the race of fish. He that steals paddy, barley, sesame seeds, *masha*, *kulaththa*,† mustard, oats, *kalaya* ‡ *kalama*,§ *mudga* || wheat, *alasi*¶ or any other species of grain §—being deprived of his senses is born as a long faced rat resembling a mongoose. He that outrages

* It has always been a point of honor with *Brāhmanas* never to accept anything by way of gift from a person that is very low in the scale etc. A *Brāhmana* who does so reaps odium.

† A kind of pulse—*Delichos biflora*.

‡ The name of various leguminous seeds chiefly of the order of phaseolus or particular kinds of pulse or vetches.

§ Rice which is sown in May and June and ripens in December or January, a white rice growing in deep water.

¶ A sort of kidney bean *Phaseolus mungo*.

§ The Bengal *sana* a kind of flax—*Crotalaria juncea*.

§ Grain of every sort is sacred as typical of *Lakṣmī*.

another's wife, is born by turns as a terrible wolf, a dog, a jackal, a *vaka*, a vulture, a serpent, and a heron. He of perverse sense that lieth with his brother's spouse, becomes a male *hokila* after having been freed from hell. The lascivious man of sin that violates the wife of a friend, or of a preceptor, or of a king, is born as a swine. He that disturbs sacrifices, gifts, or a bridal, becomes an earthworm. He that giveth away his daughter for the second time,* is generated an earthworm. He that takes his meal† without (first) offering it to the deities, the ancestral manes, and the *Vipras*,—on being delivered from hell is born as a crow. He that dishonors his elder brother like unto his father himself,‡ on being discharged from hell, is generated a *krauncha* §. A *Sudra* on knowing a *Brahman* || is generated as an earthworm, and if he begets offspring on her, he becomes a worm.

* It is difficult to say whether the author refers to the re-marriage of a widow or that of a woman who has already been married to another.

It may not be considered out of place to remark here that the Hindu idea of chastity is crystalised in our institution of marriage. With the Hindu the nuptial ceremony is a sacred covenant enduring for time and for eternity. A woman wedded to a man is consecrated—set apart—to him and to him only—and this tie is proof against death itself. The interdiction of re-marriage in the case of women rests on this sentiment. To complete the perfection of Hindu nuptials the relations of men ought to have been regarded in the same light and the re-marriage of men forbidden. Had this been done the world would have presented a perfect pattern of the marital institution harmonising with the most advanced ideas of human progress.

† Before a *Brahmin* takes his meal he sips water and takes a few grains of rice into his mouth by way of dedicating the food to the deities. After finishing his meal he repeats the *sipping* leaving out the other item, washes his hands and face at a place set apart for the purpose, and then purifies his mouth by chewing bits of the betel nut.

‡ The *brahmin* ideal of a younger brother is furnished by *Vālmiki* in the person of *Lakṣmana* who foregoing the pleasures of the palace passed fourteen years—the very heyday of his life—in the forest intent on ministering to *Ramachandra*. The adage has it—An elder brother is like a father.

§ A kind of heron—*Ardea jaculator*.

|| A female of the *Brahmana* order.

inhabiting the inside of wood, a hog, an earthworm, a *madgu*,* and a *Chandála*. An ungrateful wight—worst of men—on being freed from hell, becomes (by turns) an earthworm, a worm, an insect, a centipede, a fish, a cow, a tortoise, and a *Pukkasa*. By slaying a person unarmed, one becomes an ass; and one that slayeth a woman or a boy, becomes an earthworm. By pilfering fare, a person springs as a fly. There is something particular about food, which do you hear about. By stealing rice, a man on being loosed from hell is born as a cat. He that steals rice mixed with sesame and *pinyáka*,† becomes a rat. By stealing clarified butter, one becomes a mungoose, by stealing goat's flesh, a *madgu* or a crow. A person that filches fish or meat, becomes a crow,—that filches deer's flesh, becomes a hawk. He that steals salt, becomes a water-crow, and that steals curds, an earthworm. By stealing milk, one becomes a crane ‡. He that steals oil becomes a cockroach. Stealing honey,§ a man becomes a gad-fly,

* An aquatic bird—a shag

† The sediments of seeds ground for oil

‡ Milk and all preparations of it are considered sacred. The *pancha ganyas*—five articles of food sprung from kine—are milk, curds, clarified butter, etc. The very dung of kine is sacred,—and is used for purposes of purification. In villages, housewives of mornings rub the floors of their mud homesteads with a piece of cloth steeped in water mixed with cow-dung. Among other things, a person that has done anything which degrades him in the eyes of his castepeople, has to eat a little of this sanctifying substance. Hindus, after removing dishes which contain their meals, rub the spot with a small quantity of cow dung. After a corpse has been removed to the burning ghat on the Ganges the members of the family concerned sprinkle the path of the dead person with water mixed with cow dung.

§ Honey also is a favorite food of the deities. The *madhuparika*—containing honey etc, frequently figures in Hindu religious rites. By the way, this article enjoys the largest amount of patronage from Hindu physicians. Almost all medicines must be taken along with a quantity of honey mixed with them. According to the Hindu followers of Esculapius, honey moderates all the three humours—Air, Bile and Phlegm, on which the entire superstructure of Hindu Medical Science is reared.

and stealing flowers, an ant * By stealing *nishpava*,† one is born a house lizard By stealing wine, one becomes a *tittiri* ‡ A sinful person stealing iron becomes a crow On stealing bell-metal, one becomes a wood pigeon, and on stealing a silver vessel, a pigeon Stealing a golden pot, one is born an earthworm By stealing a silken cloth, one becomes a partridge On stealing a satin cloth, one is born as a chrysalis The sinful wight that purloins gold embroidered satin, a fine cloth made of goats' hair, or linen, is born as a male parrot By stealing a cotton cloth, one becomes a *krauncha*, and stealing bark, a heron By stealing a paint, or *sākapatra*,§ one becomes a peacock The person that steals a red raiment becomes a pheasant By purloining a perfume, one has birth as a mole, and by purloining an attire, a hare By pilfering fruits one becomes a bull, and pilfering wood, a wood-worm One stealing flower comes by poverty, and one stealing a vehicle, becomes inert A stealer of potherbs becomes a wood pigeon,—and a stealer of water becomes a *chataka* || A stealer of land, going to *Raurava* and other dread-

* If the gods of any nation more than those of another delight in flowers it is the deities without doubt, of the Hindus A Hindu worship without flowers is to use a racy Hindu phrase like a song leaving out *Kanu* (*Krishna*) or a sacrifice without the lord thereof—*Viṣṇu* It does good to one's heart to see a *Brahmana* after having bathed in the Ganges and clad in a silken cloth—going from tree to tree culling flowers fresh with morning dew and breathing a mild aroma instinct with purity and delight

† A sort of pulse *Phaseolus radiatus*

‡ *Fringilla pinnis*

§ A tree commonly called *soyink*—*Hyperanthera morunga* the legumes blossom and leaves are esculent and the root of the young tree is used as a substitute for horse radish Medicinally the root is used as a rubefacient externally as a stimulant internally and the expressed oil of the seeds is employed to relieve arthritic pains

|| A kind of cuckoo—*Cuculus melanoleucus* The tradition in connection with the *chataka* is that the burthen of its cries is—*Clear water*—and that it not only drinks rain water but refuses to drink any other although in perspiring in its preference it may have to give up being Through this tradition this bird is much mentioned in classical poetry

ful hells, and becoming successively grass, shrubs, creepers, plants, and trees clad in bark, attains humanity on his sins growing feebler and less, and then he becomes an earthworm, an insect, a grasshopper, an aquatic fowl, a deer, a cow, and a hated *Chandala*, or a *Pukkasa*, and he (then) is born as a cripple, as a blind person, as one deaf, as a leper, as one afflicted with phthisis. And he is tried by diseases of the mouth, diseases of the eyes, diseases of the arms, and he has epilepsy, and is (ultimately) born into the *Sudra* race. To these states also are successively reduced those that have stolen kine or gold, as well as those that purloin learning or lands held rent free by their preceptors. The fool that consigneth one's wife unto another, after undergoing (various) torments, comes by the birth of a bull. The person that maketh offerings to the fire while the fire doth not blaze fully, afflicted with a declining appetite, cometh by dyspepsia. Calumny, ingratitude, wrecking another's religion, cruelty, impudence, adultery, robbing another of his own, filthiness, reviling the divine, dishonesty, deceiving people, niggardliness, manslaughter, and other interdicted acts, and a constant bent towards them, betoken that the (subject of them) hath but been recently let out from hell. (On the other hand), kindness for all creatures, the bringing of glad tidings, ministering unto people of the other sphere, truthfulness, speech designed for the welfare of creatures, presenting the evidences of the *Veda*,* worship of preceptors, deities, saints, and *Siddharshis*† communion with the pious practice of good works, friendliness, and other good acts and observances prescribed in connection with high morality,—all these, discovered in a person, are interpreted by learned people as signifying that the righteous agent hath been cast out from heaven. Thus O king, agreeably to your desire I have

* This would indicate that the apostles of Scepticism had made an impression on the mind of the public.

† *Siddha* saints: i.e. saints belonging to the class of *Siddhas*.

spoken unto you everything about men reaping their (respective) deserts—of the virtuous and of the vicious also. Therefore, come. We shall now go to another quarter. Now you have seen everything. And you have seen hell. Therefore come. We shall go elsewhere.*

The son said —“And thereat placing him ahead, the king prepared to proceed. Then all the men suffering torments cried out,—O king, grant your favor unto us. Do you stay for a while. The breeze that bloweth touching your person enlivens our hearts, and chases the heat of our bodies as well as our sufferings. Therefore, O master of the world, have mercy on us.—Hearing these words of theirs, the king asked the emissary of *Yama*. Why do these rejoice in my stay? And tell me, what great and pious act done by me on earth raineth such rapture (on these)? *Yama's* envoy replied. ‘Your body hath been nourished by the food that remained after the ancestral *Manes*,* guests, and servants had fed, inasmuch as your mind dwelt (perpetually) on them. And for this it is that the air breathing from your person revives these sinners,—and that their torments relax.—And as you celebrated the horse sacrifice and other rites agreeably to scripture, so these instruments of *Yama*, engines and weapons and fires and crowns—the causes of torments and wounds and burning and other mighty sufferings, have relaxed their vigor, having been routed by your energy.—The king said. Not in heaven, not in the very regions of *Brahmā* himself† one attaineth that felicity one doth on relieving distress. Even this is my conviction. If the torments of these abate on account of my neighbourhood then, O *Bladramukha*,‡ here will I remain moveless like an

* To eat the leavings of a superior contributes to religious merit. In common parlance such go under the name of *praskāda*. A disciple sometimes feeds on the leavings of his preceptor. Much merit also attaches to eating the *praskāda* of deities, i.e. the oblations which have been dedicated to them.

† Lit. fair mouthed. Perhaps it is the name of the envoy of *Yama*.

inanimate object. The emissary of *Yama* said: Come, O monarch. Leaving alone the tortures of these sinners, do you enjoy the happiness earned by your pious acts. The king spoke: So long go I not so long as these are aggrieved. The denizens of hell experience ease from my stay. Verily accursed is the life of him that doth not extend his kindness towards distress seeking refuge, although in the form of a foe. The sacrifice, gifts, austerities of him do not bring fruit either in this life or the next whose heart is not set on relieving wretchedness. Him deem I not as a man, who, hard of heart, doth not feel kindly drawn towards infants, and old men as well as those undergoing misery,—verily such an one is a *Rakshasa*. Even if staying in their vicinity I have to bear infernal afflictions arising from the heat of fire, piercing effluvia, hunger and thirst, and miseries depriving one of one's senses,—I shall consider my relieving these as higher than the happiness of heaven*. If many distressed find relief on my being in misery, what do I not attain? Therefore do you go away directly. The envoy of *Yama* said: Here are Righteousness and *Sakra* come to take you away—so you must go from hence. Therefore, O king, come. Righteousness said: You I shall convey to heaven. I have been properly worshipped by you. Ascend this car. Do not delay. Come. The monarch observed: O Righteousness, people by thousands are undergoing torments here in hell. And afflicted sorely, they cry out unto me—Save (us). Therefore I will not hence. *Indra* said: These sinners have found hell consequent on their acts. And O king you must go to the celestial regions in virtue of your pious deeds. The king answered: If I must take thee for Righteousness and thee for *Sachi's* lord do ye tell me about the measure of my merit.

* Those that tax Hinduism with a selfish morality a give and take scheme of conduct had better dwell upon such passages scattered up and down Sanskrit literature. The Hindus could conceive such a thing as *nishkāma dharma*—disinterested morality whose motto was: Virtue is its own reward.

Thus it behoveth you to let me know. Thereupon Righteousness spoke. Like drops of water in the ocean, like stars in the sky, *like showers pouring down, like sandy shoals on the Ganga*, and, O mighty king, like countless (liquid) particles in water, — your religious merits are incapable of being enumerated. And this compassion that you have for the sufferers in hell, hath magnified your merits a hundred and a thousand fold. Therefore, O foremost of monarchs, do you repair to the regions of the immortals for enjoying them, and let these expiate their iniquities in hell. The king replied. Wherefore shall these men thirst for my contact if my neighbourhood do not serve to ennoble them? If I may have done something meritorious, then, O lord of celestials, let these sinners undergoing torments be released from hell. *Indra* said. From this, O master of earth, you have attained a higher heaven still. And behold these sinners released from hell.”

The son went on. “Then there showered down blossoms upon the king — and raising him to the car, *Hari** took him to the celestial regions. And I and others dwelling there, freed from our sufferings, came by other births in consonance with our acts. Thus O best of *Dwijas*, have I delineated to you all the hells, and I have also spoken to you as to what hells are reaped through what acts, agreeably to what I had seen before. The account that I have delivered, as founded on former experience, contains the truth. What shall I, O eminently righteous one, next relate to you?”

* *Indra*

not any more have to be related to matter' The father said 'My child, do you hereafter expound to me *yoga*, which confers emancipation, by means of which I shall not reap such misery on being again born in conjunction with material substances Do you now explain to me that *yoga*, by which, unrelated in itself, my soul attached to matter, may not be fastened by worldly bonds Do you sprinkle the cool waters of your speech concerning the knowledge of *Brahma* on my body and mind oppressed and faint consequent on the heat showered down by this Sun of a world Do you, pouring the nectar of your words, revive me, who have been stung by the black adder of Ignorance, and who, sore afflicted by the venom, seem to be dead again Me troubled by the chains of attachment forged by sons, and wife, and house, and field, do you deliver by opening the door of universal love and knowledge' The son said 'List, O sire, to a narration of what the sage *Dattatreya*, duly questioned, had of yore delivered in detail to Alarka about *yoga*" The father said 'Whose son was *Dattatreya*? And why did he expatiate on *yoga*? And who was the righteous Alarka, who asked (the sage) about *yoga*?' The son answered "Formerly in *Pratishthina** was a *Brahmana* belonging to the race of *Kuṣiṇa* Consequent on sin committed in another existence, he was afflicted with leprosy† His wife nursed her sick husband as if he had been a deity, rubbing his legs with oil, kneading his limbs, bathing him, clothing him, feeding him, washing off the discharges of phlegm, urine, faeces, and blood,—serving him in solitude and soothing him with sweet speech Albeit thus ceaselessly served by that one in humble

* The metropolis of the early sovereigns of the Lunar Line, opposite to Allahabad

† Some diseases lepra among the number are recognised as having sprung in consequence of some heinous sin or other committed in another state of being—as some deaths, death from snake bite lightning etc, are set down to a *Brāhmaṇa*'s curse The sin attaching to this class of diseases is expiated by particular religious rites such as *Chandrayana*

guise, the cruel (*Bráhmāna*), who was extremely irascible, (always) rebuked (his wife). For all that, his wife, humiliating herself, deemed him as a divinity,* and looked upon that horribly disgusting one as the prince of men. (It came to pass that) once on a time that foremost of *Dwijas*, although personally incapable of moving about, spoke to his wife,—‘Take me to the abode of that same courtesan seen by me, having her house beside the highway. Do thou take me to her, O thou who knowest righteousness, for she reigneth in my heart. I saw the damsel at sunrise, and now it is night, but ever since I cast my eyes on her, she moveth not from my mind. If that dainty limbed damsel, that one of a faultless form, having a bust and plump hips do not embrace me, thou shalt see me dead. *Kama* is (primarily) hostile to people, (next), she is sued by numbers, (further), I am incapable of moving,—the prospect appears to me dreary.’ Hearing the words of her husband tortured with lust, the wife (of the *Brahmana*), sprung from a noble family, eminently virtuous and devoted to her husband, bracing herself with a determined resolve,—provided herself plentifully with money, and taking her husband on her shoulders, set out at a slow pace. It was night. Under a sky covered with clouds, the wife of the *Dwija*, desirous of compassing her husband’s pleasure, proceeded along the highway discovered by the play of lightning. And it so happened that on the way in the dark that *Dwija* sprung from the *Kuṣṭhika* race, mounted on the shoulders of his wife, pushed *Mandavya*, writhing in agony in consequence of having been suspected (by some one) for a thief, although he

* The Hindu idea of chastity is essentially religious. A Hindu female in maintaining the sanctity of her person although greatly influenced by temporal considerations is in an infinitely greater degree influenced by considerations connected with religion and the eternal interests of her soul. The check imposed by society must be partial and inadequate but that imposed by religion is thorough radical and far-reaching sway ing not only the outward act but also the inner feeling and impulse.

was really none, and pierced (by him) with a dart. On account of having been pushed with the feet (of the *Bráhmaṇa*), *Mándavya* addressed him, saying,—‘The impious wretch that hath pushed me with his feet, when I had been suffering sorely, coming by extreme straits, shall, without doubt, breathe his last as soon as the Sun hath risen (to-morrow),—soon as he hath seen the light of the Sun, he shall give up the ghost. Hearing this terrific curse, his wife struck with sorrow (anon) said: ‘The Sun shall not rise’.* And the Sun not rising, there was continual night for many days together. And then the gods were terrified. (And they thought). ‘How can this entire universe deprived of *Vaidika* recitations, and the utterance of *vashat*,† *swáhá*, and *swadhá* be effectually prevented

* At the risk of being censured as rather irrelevant, I cannot help making a remark or two in connection with the so called interference with the Laws of Nature. In my humble opinion, the present scientific conception of Law is thoroughly erroneous. The uniformities of nature are looked upon as the unalterable processes of the universe, which were, are, and will be for all time to come. But so far as the future is concerned, there is absolutely no certitude of a law holding, and one has no right to make the assertion that it will hold in the future. It has been so in the past,—but that it shall be so—who can say? If I were to advance the apparently absurd proposition that the next moment the Sun would stand still as it is reported to have done in Ajalon, who could gainsay me? It is impertinent to bring forward an argument that the Sun has never stood still. What if it has never done? How to leap over the gap dividing the past and present from the future? The expectation of uniformity has been forged by the phenomena of nature having been repeatedly witnessed by individuals and the race collectively century after century,—so that it has at last come to be an instinct. The tremendous force that this belief exercises in our judgments measures the strength of the adhesive power that it has come to acquire in course of human experience—aided by heredity and other causes. But notwithstanding its force, it has absolutely no logical foundation, although by an intellectual absurdity which cannot be helped, the assumption of this uniformity is the major premiss of every induction. From this it would appear that the interference with any natural law cannot at once be pronounced as impossible. There may well be occasions when the Ordainer of things in His infinite wisdom may suspend the uniform course of phenomena, which in reality is a higher fulfilment of the law.

† These are exclamations accompanying oblations into the Fire. *Swáhá*

from drifting into utter wreck? Without the division of day and night, the (division of) months and seasons must cease, and on this being obliterated, the Summer and the Winter solstice cannot be known. And without a knowledge of the solstices, where is the time measured by a year? And without the knowledge of the year, any other knowledge of time is impossible. At the word of the wife devoted to her lord, the Sun doth not rise, and without the uprising of the sun, such acts as ablutions, gifts, *etc.*, cannot have a place*. And there is no lighting of the (sacrificial) fire, and an absence of sacrifices is perceptible. And without sacrificial oblations we cannot find gratification. Being gratified by men with our share of sacrifices, we favor them by causing rain in order that corn may grow. On herbs having been obtained, men worship us by means of sacrifices, and we, in turn, being worshipped with sacrifices, grant them their wishes. We shower down, and men shower up,—we (pour down) water and men (pour up) clarified† butter. For the destruction of those wicked, impious and evil men that do not perform the daily rites in our behalf, but, actuated by greed, devour the sacrificial portion themselves,—we vitiate water, the Sun, fire, air, and earth, and then (various) morbid actions display themselves auguring death (to those sinners). But we confer delightful regions on those high souled ones that gratify us (first) and then feed themselves. But nothing of all this is visible now. How can creation be preserved, and how also can day (again) dawn (on earth)? Thus did the celestials hold parley with each other. Hearing the

is the spouse of Fire presiding over burnt offerings. *Śvadhā* is a personification of *Māyā*, or the worldly illusion, the self-contained* associate of the Creator.

* All Hindu rites presuppose the rising of the Sun whose beams spread to illumine the earth and all the objects it contains.

† Not that men actually throw up clarified butter skywards—but that clarified butter being thrown into Fire by way of oblation, is carried up by *Agni* (Fire) who is the *dhanyavāha*—the bearer of oblations—of the deities.

conference of the divinities afraid at the cessation of sacrifices the god, *Prajapati*,* said 'Energy sobers down energy, and asceticism, asceticism. Therefore, ye gods, listen to my words. The maker of day doth not rise on account of the potency of the chaste one, and in consequence of his not rising, mortals and you fare sadly. If you desire the rising of the Sun, you must propitiate *Atri's* wife, the chaste *Anusuya*, leaving a life of asceticism.

The son went on 'On being propitiated by them, she said. Tell what ye would have. Thereat the deities solicited (her), saying—May there be day as formerly! *Anusuya* replied. The power of a chaste woman never declines. Therefore, honoring this virtuous lady, O celestials, I shall create Day, so that there may be day and night,—and also that the husband of that righteous fair may not meet with destruction!'

The son went on "Having thus spoken to the celestials, she sought the abode of that excellent one, and enquired after the moral welfare of herself and her husband. *Anusuya* said. Rejoicest thou on seeing the face of thy lord? Dost thou regard thy husband more than all the deities combined? It is by tending my husband that I have obtained mighty fruit and in consequence of my having attained every desire, all impediments have given way. O virtuous damsel, a person should pay the five kinds of debts,† accumulate riches agreeably to the morality of his order, and bestow the wealth that he hath laid up upon fit recipients in accordance with the ordinance. One should always practise truth, sincerity, asceticism, and kindness, and banishing envy and malice to the best of his power with regardful care daily perform the rites

* Here a name of *Brahma*. It is also a common epithet of the ten ṛṣi sages originally created by *Brahmā*—*Marichi*, *Atri*, *Angiras*, *Pulastya*, *Pulaha*, *Kratu*, *Prachetas*, *Vasishtha*, *Bhṛgu* and *Nārada*.

† There are three kinds of debt generally recognised viz. that to the deities, that to the sages and that to the ancestral manes.

and solicit the favor of thy so ordering that day and night may be steadfastly established as usual. And it is for this reason that I have come to thee. Do thou hearken to me. For want of day there is an absence of all sacrificial rites, and, O ascetic, for the want of these, the gods can derive no nourishment. From the abolition of day ariseth the abolition of all rites. And from draught following this, the universe will find annihilation. If thou wish to deliver the universe from this disaster, be thou propitious, and let the Sun rise as before.' The *Brāhmaṇī* replied 'That lord of mine—my husband—had been cursed by the exalted *Māṇḍavya*, saying, —On the Sun rising thou shalt breathe thy last.' *Anushūyā* said 'If thou wish it, O gentle lady, then at thine words, I shall cause thy husband to regain his former person, and assume a fresh form. O transcendently beautiful one, I every way venerate the might of chaste women, and therefore honor thee.'"

The son continued "Thereupon on (the *Brāhmaṇī*) having said—'So be it,'—the ascetic *Anushūyā*, lifting up the *arghya*,* began to invoke the Sun. It was then night for ten nights continuously. Then the adorable *Vivasvān*,† resembling a blown lotus and having a broad disk, rose on the Ascending-hill‡. In the meanwhile, her husband bereft of his life, dropt to the ground,—and as he fell, he was caught up by her. *Anushūyā* observed 'O mild one, thou needest not indulge in grief. At once behold my ascetic might, issuing from my services to my husband. If in beauty, character, intelligence, speech, sweetness, and other merits I have not looked on any either as like my lord, if I do not look even on a divinity as

* An offering of various ingredients such as paddy *kusa* flowers etc to a god or *Brāhmaṇa*. A *Brāhmaṇa* on arrival used to be welcomed with an *arghya*.

† A designation of the Sun.

‡ The Sun rises on the Rising hill in the East and sets on the Setting hill in the West.

al to my husband, by that truth let the *Vipra*, rid of every
ady, regain his life. If I have ever adored my husband by
d, thought, and word let this *Dāya* revive."

The son continued. 'Thereat the *Vipra* sat up, freed from
distemper, and having regained his youth, flaming up
chamber with his native brightness, like a celestial
nown to decrepitude. And then there showered blossoms
m heaven), and the celestial instruments struck up. And
deities were filled with rejoicings,—and addressed
Anushūyā, saying,—'O auspicious one, say what boon thou
ldst have. Thou hast done a signal service to the
mortals, and, O ascetic, the deities are ready to bestow a
n on thee.' *Anushūyā* said. 'If the deities headed by the
at father are pleased with me,—and if they are ready to
nt me a boon, and further, if I, having acted in consonance
h your wishes, be deemed worthy of a boon, then may
Brahma, *Vishnu*, and *Maheśwara* be born as my sons, and
y I along with my husband attain *yoga* in order to eman-
ation from the troubles (of existence)'. Thereat *Brahma*,
Shnu, *Siva* and the other deities said to her, 'So be it'. And
ng honored that female ascetic, they went to their
pective quarters.'

CHAPTER XVII

'THEN after a long lapse of time *Brahma*'s second son—
reverend *Atri*—happened to cast his eyes on his wife,
Anushūyā bathed after her monthly flow endowed with
nectal limbs and having a form capable of raising the
sire of people. And filled with passion the ascetic knew
: blameless beauty in his fancy. And rapt in contemplation

of her, he discharged his vital fluid,*—and the lusty Wind

* It is interesting to raise the question—How far morality gains under the present arrangement in which certain things, stigmatized 'obscene,' have been excluded from the domain of literature,—and whether knowledge does not sustain such loss as is not compensated by the moral gain? This is far from being a simple question admitting of a short and simple answer. It is hardly the place here to enter into it at any length. But I avail myself of this opportunity to put in a word or two indicating my personal views on this important subject. First, let me remark that *literary Puritanism* can never be an ally of progress and culture, as was proved beyond question or cavil during a memorable epoch in the History of England, when even the effulgent Sun of Shakespeare's genius suffered a disastrous eclipse. Who can readily lay his finger upon the line which divides the domain of Art from that of Morals? And how shall Science fare if she is curtailed of her present prerogative of entering into all manner of scenes? And, if Science be conceded a privilege which is withheld from Art, what, we ask, is the value of such a restriction, seeing that scientific works are as such publication as literary works? All must admit that some things *cannot bear the day*, and woe unto those that try to test the veil hiding these from the common gaze, nor would either Knowledge or Art gain substantially if society suffered people to do so. But this much being withheld, Literature must be given free scope to expatiate freely over the spacious field which is hers by natural birthright,—and any endeavours to restrain her movements here must be resented by all right thinking persons. Here I quote a precious passage from a judgment of Mr. Justice Windmeyer of New South Wales delivered on the Knowlton pamphlet of Mrs. Annie Besant. The italics are mine. 'A clearer perception of truth and the safety of trusting to it teaches that in law, as in religion it is useless trying to limit the knowledge of mankind by any requisitorial attempts to place upon a judicial Index Expurgatorium works written with an earnest purpose, and commending themselves to thinkers of well balanced minds. I will be no party to any such attempt. I do not believe that it was ever meant that the Obscene Publication Act should apply to cases of this kind, but only to the publication of such matter as all good men would regard as lewd and filthy to lewd and bawdy novels, pictures and exhibitions, evidently published and given for lucre's sake.'

The Sanskrit-writers are wonderfully free spoken, they unhesitatingly say their say—'extenuating nought nor setting down aught in malice.' The stain is not on them and they do not revel in obscenity for insidiously winning over people to their disreputable ranks. On the contrary, their expressions inevitably bear the genuine stamp *the stamp of truth and simplicity* which are incapable of being approached by *malice prepense*—so that they never savour of dirt and filth, but are *wholesome as Nature is*. It is the

arried it upwards and awry. And on being scattered around the vital elixir surcharged with *Brahmā* energy, and having a white color, covered the ten cardinal quarters in the shape of the Moon. And that support of the existence of all creatures—the Moon—sprang in her as the Mind begotten son of that lord of creatures—*Atri*. And well pleased, the high souled *Vishnu* sprang from his own body as that foremost of *Dwijas*—*Dattatreya*—taught with the principle of Goodness. And incarnating himself, *Vishnu* was born as the second son of *Atri*, famed under the name of *Dattatreya*, who drank from the paps of *Anushuya*. Waxing wroth, he came out from the womb of his mother in a week. And seeing the arrogant lord of *Hasthaya* of perverse ways, guilty of an offence, he was wrought up with wrath, and being already angered on account of the vexation and trouble of dwelling in the womb, he set his heart on speedily burning up *Hasthaya*. And then sprang *Durvāsā* impregnated with the principle of Darkness—a portion of *Rudra*. Thus did *Brahma*, *Iṣā** and *Vishnu* become the three sons of *Atri*. And by virtue of the boon bestowed by the celestials, *Brahmā* became the Moon, and *Vishnu*, *Dattatreya*, and *Sanlara* sprang as *Durvāsa*. And that lord of creatures—the Moon—fostering with his cool beams plants, herbs, and men, always dwells in the ethereal regions. And *Dattatreya*, who must be known as a portion of *Vishnu*, ruleth creatures, chastising wicked *Dātyas*, and favoring honest people. And of fierce looks, thoughts and words, the reverend unsprung *Durvāsa*, assuming a body fraught with the virtue of *Rudra*, began to consume persons that offered any insults. And

jaundiced eye which proverbially sees everything as yellow. The parrot of poets did not shrink from entertaining such ideas as are embodied in

———When the hospitable door

Exposed a matron to avoid worse rape

But mark the disgust which turns these lines of *Paradise Lost*†

* *Iti* is a name of *Iṣā*

having birth in the *Atri* race, *Prajápati* became the Moon, and *Harí* as *Dattatreya* began to enjoy the world, being engaged in *yoga*, while *Durvasá* renouncing his father and his mother, assumed the excellent vow entitled *Unmatta*,*—and ranged the earth. And *Dattatreya*, engaged in *yoga*, came to be (constantly) surrounded by the sons of ascetics. But wishing to be alone, that master for a long while remained sunk in a lake, and yet those boys remaining on the banks of the watery expanse, did not renounce that high-souled one of an exceedingly handsome appearance. And when, although an hundred divine years had gone by, the sons of the ascetics did not leave the shores of that lake, the ascetic rose up from the waters, taking a lovely female clad in excellent attire, and sustaining shapely and plump buttocks, thinking it in his heart,—‘The sons of the ascetics may leave me alone on account of the company of this woman. Then I shall be left alone.’ But when the sons of the ascetics did not give him up even then, he began to drink wine together with the wench. But they did not even then leave that one engaged in drinking with his wife. And although he was stained in consequence of carnal indulgence and singing and the music of instruments and the company of a woman,—and although he sinned on having drunk wine, yet they regarded him as one endowed with a high soul. Nor did that foremost of *Yogis* commit any fault, although he drank *Varuní*,† like air in the habitation of an *Anta asayi*‡. And drinking wine, that one versed in *yoga* accompanied by his wife began to practise penances, and that lord of *Yogis* was worthy of being contemplated by *Yogis* desirous of deliverance.’

* Mad.

† A particular sort of spirituous liquor prepared from logwood ground

with the juice of the date or palm and then distilled.

‡ A *Clan* *Isht*.

CHAPTER XVIII.



SOMEtime after *Kṛitavīrya* had ascended heaven, the citizens together with the councilors and priests, called *Kṛitavīrya's* son—*Arjuna*,—for the purpose of investing him with the rights of sovereignty,—when he said : “I will not exercise sovereign power, ye counselors, which leads to hell. If that for which (a king) taketh revenue be unaccomplished, then it answers no purpose. By making over a twelfth part of the outturn to the king, traders can travel along roads protected by the police from robbers. And cowherds give a sixth part of the clarified butter, whey, etc, that they obtain, and husbandmen give (a sixth part of the produce). If they give anything in excess of the share of articles justly due to the king, and if the king accept it from the tradesmen, then, foregoing his *ishita* as well as *paurita* acts, he is guilty of theft.* (On the other hand), if the people having paid their tax are protected by others, then the king having received a sixth part of the produce as revenue, certainly goes to hell. Protecting the people hath been fixed as the duty of a king

* From this it appears that our commercial morality then stood very high. “Into what pit thou seest, from what height fallen” comes spontaneously to one’s lips on going through this passage in the *Mārkanḍeya Purāṇam*. The condition of Hindu trade and commerce is deplorable, they having well nigh been divorced from morality. The relations existing between the buyer and the seller are regulated by considerations of the self interest of the parties respectively,—i.e. the seller tries to sell his wares as dear as he possibly can, and the buyer to buy as cheap as he possibly can, without, commonly speaking paying any very great heed to the claims of justice, fitness etc.—whose fine airy frames can ill stand the rough contact with gross articles of trade. When shall the ancient days of honesty and simplicity again dawn upon us and pave the way for the real progress of the nation? In these flighty days real substantial work has small chance of success and one who unfortunately should stand forth its advocate, will cry in the wilderness nobody listening him.

by former (sages), if the king fail to do this, he become guilty of theft. Therefore if practising austerities I can obtain the state of a *Yogi* that I crave, then shall I become the sole sovereign of the Earth capable of governing (the subjects) bearing arms, commanding (universal) homage, and furnished with supreme good fortune. But stain my soul (by acting otherwise) I will not.'

The son went on. Hearing his decision, one seated in the midst of the councilors—a person endowed with great intelligence, advanced in years, and holding the foremost place as an ascetic, *Garga* by name, said: 'If, O king's son, for governing well your kingdom you desire to do all this, then listen to my speech and act agreeably to it. Do you, O king, worship the eminently righteous *Dattatreya*,—him that governeth the triune sphere, immersed in *yoga* possessed of pre-eminent piety, regarding all things with an equal eye,—who, for the purpose of delivering the universe hath incarnated himself on the earth beneath as a portion of *Vishnu*, adoring whom the thousand-eyed (deity) obtained his position robbed by the wicked *Daityas*, and destroyed the sons of *Diti* (in battle), and who hath taken refuge in a cave of *Sakya*.* *Arjuna* said: How did the deities adore the powerful *Dattatreya*? And how did *Vasava* get (back) his rank of *Indra*, which had been robbed by the *Daityas*?' *Garga* thereat said: "There took place a mighty encounter between the deities and the *Danavas*. The *Daityas* were headed by *Jambha* and the celestials by *Sachi's* lord. As they fought on, one divine year rolled away. Then the deities were worsted and the *Daityas* were victorious. And defeated by the *Danavas* headed by *Viprachitti*, the gods, broken-spirited about conquering their foes, fled from the field, and desirous of routing the *Daitya* hosts came up before *Vrihashpati*, and began to consult together in company with those sants—the *Balikhilyas*. *Vrihashpati* observed—'It

ye expect the defeat of your foe? The deities rejoined 'Sinless thou art, O lord of the universe nor can any stain attach unto thee, O thou having thy mind washed pure with the waters of learning irradiated with the light of knowledge' *Dattatreya* spoke 'True it is ye celestials regarding all things with an even eye I have knowledge. But in consequence of having associated with this woman I have sustained pollution. He that bent on enjoyment * knoweth a woman cometh by a grievous fault. Thus addressed the deities again represented. O best of *Dityas* like the rays of the Sun falling equally on a *Ditya* and a *Chandala* this mother of the universe O best of *Dityas* cannot undergo impurity (in association with any). *Garga* spoke. Thus accosted *Dattatreya* hushing, addressed the celestials saying — If this be your intent then ye foremost of celestials challenge all the *Asuras* to fight and bring them within range of my vision. Do not delay. On encountering my gaze they with their strength and vigor enfeebled through the fire generated by my glances, shall meet with utter extermination. *Garga* said. Hearing his words the celestials challenged the mighty *Daityas* to encounter — and in wrath they rushed against the celestials. And sore beset by the progeny of the *Daityas* the deities overwhelmed with fright swiftly retreated in a body to the asylum of *Dattatreya* and sought his shelter. And destroying the celestials the *Daityas* also entered into the place and saw the high souled and powerful *Dattatreya* as well as his wife seated at his left — the desire (of the universe) and the welfare of all the world endowed with all loveliness, — even *Lakshmi* of face fair as the Moon, with eyes graceful as leaves of the blue lotus — sustaining a shapely bust and hips — speaking mellifluous words — and

* A distinetion is implied between knowing a woman for getting offspring and knowing her for pleasure merely. This is an illustration of what I have already said as to the wholeheartedness of our sages with reference to things reckoned obscene.

adorned with all the virtues of the fair sex. Seeing her before them, the *Dāityas* were wrought up with desire and, sore afflicted, they could not contain their rising emotion. And leaving alone the celestials, they became eager to carry away the lady, and thus sustained a diminution of energy. And overcome with stupifaction consequent on that sin, they, actuated by desire, said 'If this jewel of a damsel, the quintessence of these three regions, become ours, then we shall attain the consummation of existence. Even this is what we think. Therefore, ye oppressors of celestials, lifting her up on a litter, shall we, for certain, carry her to our abode.'

Garga said "Thus did they converse with each other from fullness of the emotion that was working within them. And sore tormented by *Smara*,* the combined *Dāityas* and *Danavas*, lifting up the chaste lady and placing her in a litter, took it on their heads and bled towards their home. Thereat *Dattatreya*, laughing in scorn, spoke unto the deities,—Do ye prosper by your auspicious luck! *Lakshmi*, having forsaken the seven other localities (in their persons) hath now moved to their heads. (Soon) will she seek for a fresh habitation.' The gods answered 'O lord of the universe, tell (us) residing in what particular localities what fruits doth (*Lakshmi*) yield or bring to nought.' *Dattatreya* spoke. Residing in the feet of men, *Lakshmi* bestoweth abode, residing about the thighs, she bringeth apparel as well as various kinds of wealth. If (*Lakshmi*) remains in the anus she bestoweth bride, and if she remains in the lap offspring. Remaining about the heart of men she accomplisheth their intents. If the excellent *Lakshmi* resides in the throat of one of auspicious fortune, she granteth him an ornament for the throat, as well as union with beloved relatives and wives living

* One of the many names of the Hindu Cupid derived from the root *smri*—to remember and thus referring to the amorous emotion being fanned and fed by fancy.

in a distant land. If the Ocean sprung (goddess)* reside in one's mouth, she bestoweth sweet speech, grace, undisputed masterdom, and the poetical faculty. But when she getteth up to a person's head, she leaveth him and repaireth elsewhere. And having resorted to their heads, she will forsake them shortly. Do ye, therefore, taking up your weapons, slay the enemies of the celestials. Do not fear! By me have these been greatly enfeebled, and, further, in consequence of their outraging others' wives, they, with their religious merit consumed, have sustained a deterioration of energy. Thereupon the enemies of the celestials were slain with various weapons. Having resorted to their heads, thus, we heard, did she destroy (the *Asuras*). Then *Lakshmi*, springing up, came to the mighty ascetic, *Dattatreya*, and she was hymned by all the assembled hosts of celestials rejoicing in the prospect of slaying the *Daiṭyas*. And bowing down to the intelligent *Dattatreya*, they returned to heaven with their anxiety allayed. In the same way, if you, O great king, would agreeably to your wish obtain 'riches sineless,'† do you without delay worship even him."

CHAPTER XIX

THE son went on, "Hearing these words of the saint, *Karttāṭṭriya*—lord of men—went to the hermitage of *Dattatreya*, and was engaged in worshipping him with reverence. Thereat pleased (with *Karttāṭṭriya*) knerding his legs, procuring him honey, etc., fetching flowers, sandal

* *Lakshmi* sprang from the Ocean on the occasion of its churning already mentioned.

† *Vide Othe Is*

with the music of instruments—*vīṇās*,* and pipes, and conchs,† etc., I dispense happiness in the shape of sons and wives and wealth,—and remove disgrace and violent death. Therefore, ask for the boon you would have. Good betide you! On account of your having celebrated my hidden attribute, I am ready to bestow a boon on you.' *Kārttavīrya* replied 'If, O god, thou art pleased (with me), then do thou grant me the excellent good fortune by which I may rule my subjects, nor sustain any sin (incident hereto), I would have skill in pursuing an enemy, invincibleness in encounter, a thousand arms endued with lightness, the capability of coursing alone mountain and sky, earth and water and all the nether regions, and death at the hands of one superior to me. And may I bring people from wrong courses about to right ones, have worthy recipients of my inexhaustible riches, may any that may remember me, enjoy immunity from loss, and may I ever entertain genuine reverence for thee.' *Dattatreya* said 'You shall be everything that you have mentioned, and, further, by my grace you shall be sole sovran (of the Earth)'''

* A stringed instrument having two gourds attached to its frame. The modern *Sitar* is derived from the *Vīṇa* which is considered by musicians as superior to the other. *Saraswati* is represented as holding this instrument with her hands.

† Still universally in vogue in Hindu rites and ceremonies. Hardly a ceremony is performed in which the conch does not figure. During the evening service in temples the blares of conchs charged with religious suggestions combined with the warm aroma of *dhūpas* and other kinds of incense realize as nothing else can the idea of what is known as the odour of sanctity. The solemn sounds of hundreds of shells heard at a distance from the terrace of an edifice at the shadowy and inspiring hour of dewy eve, strongly put one in mind of some of the most beautiful lines in modern poetry:

'Ave Maria! blessed be the hour!

The time the clime the place where I so oft

Have felt that moment in its fullest power

Sink o'er the earth so beautiful and soft

While swung the deep bell in the distant tower,

Or the faint dying day hymn stole aloft

And not a breath crept through the rosy air

And yet the forest leaves seem'd stirr'd with prayer

Yara went on "Then bowing down to *Dattatreya*, *Arjuna*, summoning his subjects, went through the ceremony of sprinkling* And provided with the necessary articles by the grace of *Dattatreya*, there came the *Gandharvas* and the foremost *Apsaras*, and the saints led by *Vasishtha*, and the Mountains—*Meru* and the rest—and the *Gangā* and other Streams, and the water charged Oceans, and the holy Fig and other Trees, and the deities—*Vasavat* and others,—and the *Nagas* headed by *Vasuki*†, and *Tarkshya*‡ and other birds and the inhabitants of cities and provinces—for the ceremony of coronation And the deities—*Brahma* and others—began to converse with one another Then for destroying unrighteousness and maintaining righteousness, he was sprinked by *Narāyana* in the form of *Dattatreya*, along with the Seas and the Rivers, and the saints And waxing wondrous strong, and obtaining supreme good fortune at the hands of *Dattatreya*, the *Haihaya*§, being established in his kingdom, proclaimed this "From this day forth, save me, any one that shall wear arms, shall be slain by me for a bandit or marauder" On this mandate having been passed in that kingdom there was no one bearing weapons, save that powerful one endowed with exceeding prowess And he was the protector of the country, the protector of beasts the protector of fields, the protector of the *Dwijas*, the protector of ascetics, and the protector of traders And soon as he was remembered, that slayer of hostile heroes alone used to deliver people sunk in the sea of fears proceeding from robbers, ferocious beasts, fire, arms, &c, as well in the waters of other dangers And during the reign of that king there

* In coronation a king is sprinkled with sacred water, and hence the ceremony is called *abhisheka*

† *Indra*

‡ The serpent king—support of the earth

§ *Garura*

¶ This designation of *Ajattavijaya* is owing to his belonging to the race of the *Haihayas*

was a perfect freedom of everything from being lost. And he celebrated many a sacrifice with excellent *dakṣiṇas*,—and he performed austerities and fought fields. And witnessing the prosperity of that intelligent (monarch) the ascetic *Angira* said—'Surely no prince shall rival *Karttikeya* in sacrifice munificence asceticism or martial prowess. The same day that master of men obtained good fortune from *Dattatreya* did he perform a sacrifice in behalf of the latter, and the same day the subjects also of that sovereign beholding his eminent prosperity, celebrated a sacrifice with intent minds. Such was the might of the intelligent *Dattatreya*—the lord of mobile and immobile, the high souled infinite *Vishnu*. In the *Puranas* is related the origin of Him of the bow, *Sarṅga** infinite and immeasurable holding the conch discus and mace. 'The man that contemplates the highest form of this One, becomes happy and is speedily delivered from this world. Behold! I am ever accessible to the *Vaishnavas* through devotion'—wherefore do not people take refuge in Him that hath spoken these words? For uprooting unrighteousness and fostering piety the god that is without beginning and without destruction brings about maintenance and conservation. I shall now communicate to you what *Dattatreya* had spoken about *yoga* to that royal sage the high souled *Alarka*, devoted to his father.

* Hence *Vishnu* is called *Sarṅgadhara* holder of the bow *Sarṅga*. The name of his conch is *Panchajanya* which used to strike terror and confusion into the hearts of the *Kuru* hosts in the war of the *Bharata*. The incidents connected with this conch are related in various *Puranas*.

CHAPTER XX

IN days of yore there was a king named *Satrujit*,* possessed of exceeding prowess, in whose sacrifice *Purandara*† was gratified on obtaining *Soma*. He had a son, capable of cleaving foes and endowed with great energy. In intelligence, vigor and grace he resembled (respectively) the Preceptor ‡ *Sukra*§ and *Aśvini* ||. And the king's son was constantly surrounded by other princes who rivalled him in years, sense, strength, vigor and energy. Sometimes he would spend his time in arriving at conclusions in knowledge, sometimes he would discourse poetry, music and the drama. Sometimes he would seek the pleasures of gambling, sometimes spend his hour in cultivating knowledge, practising with weapons and behaving modestly (with people); sometimes he used to wrestle with competent antagonists and manage horses, elephants and cars. In this way did that son of the king pass his days pleasantly with the other sons of kings. And as they thus used to sport there, night and day there began to eagerly flock sons of *Daiyas*, kings, and *Viśas*¶ of the same age, breathing spirits for the purpose of sport. After a lapse of time two youths, sons of *Aśvatara*—*Āgas*§—came from the regions of the *Nagas*** to the earth. And they were

* Composed of *Satru*—enemy and *jit*—conquering

† *Indra*

‡ *Irishaspati*

§ A celestial sage, the religious guide of the *Asuras*

|| One of the twins going under this appellation celebrated for their handsome presence

¶ *Śaśas*

§ Semi-divine serpents. All the orders of extra-human and ultra-human beings of the *Hindu* theogony were conceived anthropomorphically

** The nether regions through which flows the *Pañjara*, the counter part of the terrestrial *Ganga* and the celestial *Śāṇḍilyā*

disguised as *Brāhmanas*,—and were tender and lovely And there they happily began to dwell along with the other twice born ones, engaged in various sports And all of them—the sons of kings, *Brāhmanas* and *Viṣas* as well as the sons of the *Naga* king—together bathed, kneaded each other's limbs, dressed, smeared their persons with unguents, and fed And feeling delighted at the thought of their having obtained the good graces of the king's son, the sons of the *Naga* gladly came there from day to day And the king's son took extreme pleasure in their various entertaining acts, as well as in their laugh and converse Without them he did not eat, or bathe, or drink wine, or indulge in pleasure, or receive instructions in weapons for adding to his accomplishments And spending the night in the nether regions in heaving sighs, they sought his society day by day And it came to pass that after a long time had gone by, the father asked his sons, saying,—‘Why, ye sons, do ye find so great pleasure in the earth? For many a day, O ye gracious ones, I have not seen you in the nether sphere, and it is only at night that I find you (here)’

Jara went on ‘Thus accosted by their sire the eminently exalted sons of the Snake king bowing down with joined hands replied O sire there is an illustrious son of *Satrujit*, named *Ritadhwaṇa* He is handsome, sincere, heroic, possessed of a sense of honor, and fair spoken And he doth not speak unless asked, and is deft in speech—and he is learned and endowed with all the virtues befitting a friend—the abode of perfections And he honoreth those that deserve honor, and is intelligent, bashful and adorned with modesty Captivated by his attentions and kindness our hearts, O father, find no pleasure in the regions of the *Nagas* or the world of *Bhūva* On account of his separation the cool night of the nether regions contributes to our heat, and by virtue of his company the day heated by the Sun conduces to our comfort’ The father said Blessed is the son of that sire whose praises are sung in

resolve and that persevere, can attain divinity, the lordship of the celestials themselves, or a state as glorious,—or any other desire (that may be entertained) In heaven or on earth there is nothing that may not be known, come at, or attained by men addressing themselves heart and soul, to the acquisition of the same. An ant, walking, leaveth behind an hundred *yojanas*, while *Vānateya* himself, if he does not move, doth effect one step of motion. To one that is inactive, there is nothing that is practicable or otherwise. Where is Earth, and where is the place called *Dhruva*, which was obtained by *Dhruva*,* son unto king *Uttanapada*, while living on the Earth? Therefore, my sons, do ye say as to how that exalted one—the king's son—can be served,—whereby ye may be freed from your debt.' The sons thereat answered 'O sire, that high souled one of excellent ways recounted unto us what had befallen in the years of his early youth. Formerly once on a time, O sire, an eminent *Daiṭya* endowed with intelligence, *Galata* by name, came to *Satrujit*, leading an excellent horse. And he addressed the monarch, saying,—Coming to my hermitage, O king, a certain sinful and accursed *Daiṭya* is spreading devastation round. And assuming the form of a lion, an elephant, or any one of the lesser denizens of the forest, he night and day without any cause so createth disturbances unto me as I am engaged in contemplation and the observance of the vow of taciturnity, that my thoughts become restless. You are

* One of the foremost names in the annals of Hindu devotion. *Dhruva* was the son of the king *Uttanapada*. The want of affection shown by his father led him while a stripling to devote himself body and soul to the service of *Nārāyaṇa* who at last bestowed on him supreme felicity translating him finally to the region called after him where he presides for ever and a day. The devotions of this prince of boy enthusiasts are to this day a great inspiring influence swaying the hearts of countless people in the interests of the good and the beautiful going under the designation of religion. His example is a treasure untold in our midst the spiritual import of which it is not easy to apprehend.

capable of instantly consuming him up with the flames of your anger, but we, O king, do not wish to expend our dearly earned asceticism (in the way of getting quit of the demon) One day as harassed by the *Asura*, I in dejection of spirits was sighing at sight of him, there suddenly dropt from heaven this horse, and bodiless words came out, which do you hear, O lord of men,—This best of horses that hath been consigned to your care, without experiencing fatigue, is competent to go round the Earth in company with the Sun And his course is unimpeded in the nether regions, sky, or water, and ranging evrywhere, his career is not obstructed by even mountains And as he without fatigue goeth round the orb of the Earth, he has won in the world the appellation of *Kuvalaja* O foremost of *Duṛjas*, mounted on this (steed), the son of the king, named *Satrujit*, *Ritadwaja*, will slay that worst of *Dānavas* who is harassing you, and obtaining this jewel of a horse, he will acquire great renown—I have come to you (now) As a king is entitled to a share (of the asceticism of anchorets), do you, O monarch, put down that disturber of my ascetic rites? I dedicate this gem of a horse to you Do you so order your son that righteousness may not be abolished' At his words, the righteous-souled king, after performing all auspicious rites and ceremonies, made his son mount that best of steeds, and sent him along with *Galava* And the ascetic, taking him, went to his hermitage "

CHAPTER XXI

"YE sons, do ye relate what the son of the king did after he had gone along with *Galava*,—for your narration is curious "

The sons continued "Remaining in the romantic asylum of *Galava*, the king's son put down all the disturbances that were troubling the *Brāhmanas*. Intoxicated by pride, that execrable *Dānava* did not know that the steed *Kuvalaya* was (at that time) staying in the asylum of *Galava*, and therefore, for worrying that *Vipra*, *Galava*, engaged in performing *Sandhyā** and worship, he came there, assuming the shape of a boar. Thereat on the disciples of the ascetic setting up shrieks, the king's son, hastily mounting his steed and taking up his bow and arrows, pursued the boar. And drawing his powerful bow beautifully variegated, he hit (the boar) with a shaft having the splendour of the crescent Moon. Struck with the shaft, the beast, intent on saving himself, began to go round and round the mighty forest crowned with hills and woods. And spurred on by the prince carrying out the command of his sire, the steed furnished with the speed of thought, again made after (the boar). And endued with fleetness, he rushed over thousands of *yojanas*, and (at last) dropt into a close cavern. And immediately that horseman—the son of the king—dropt into that huge cavern covered with profound darkness. There the prince could not discover the beast, and he then searched the nether regions which lay revealed to view, but even there he did not find (the boar). And now he beheld a city surging with golden piles like unto the metropolis itself of *Purandara*,—and adorned with

* *Sandhyā* means twilight. Here it means the set form of worship performed by a *Brāhmana* during each twilight. At present a *Brāhmana* is required to perform *Sandhyā* at the two twilights and at mid-day.

a wall. Entering into it, he did not see a soul in it. And ranging round, he (at last) espied a female having an appearance of hurry about her. He asked her, saying—'From whom have you been sent hither? And whose wife are you?' But without returning any reply, the damsel ascended the top of the edifice. And thereupon, fastening his steed at a spot aside, the king's son, with his eyes expanded with wonder, fearlessly followed the fair one. And then he saw a damsel seated by herself on a spacious couch made entirely of gold, like *Rati** surcharged with amorous desire, with a countenance resembling the Moon displaying its unclouded splendour, with graceful eye brows and a well developed bust and buttocks, upper and nether lips resembling *umbas*† slender framed, with eyes like blue lotuses, having rosy and prominent nails and a dark blue complexion,—endued with mellow movements, with ruddy soles and palms, thighs resembling the young of elephants graceful teeth, and crisp and quiet‡ curls. Beholding that paragon, like a creeper on the person of *Kāma*,§ the prince took her to be the divinity presiding over the subterranean regions. And seeing him having a head of dark curled hair, a broad chest, and shoulders, and long arms that beautiful girl thought him to be *Madara*|| himself. And stricken with pining the exalted one hastily stood up, at once wrought up with bashfulness wonder, and sadness. Who is he? Is it a *Jaksha*, or a deity, or a *Gandharva*, or an *Urag* or a *Vidyadhara*,—or some human being of eminent religious merit that hath come here? Thus indulging in various thoughts, that one with her eyes betokening* the influence of liquor, sat down on the ground and off went into a trance. And the prince on his part smit with the shafts of *Ārṇava*† comforted

* The Venue of the *Ilodas*.

† The gourd of the *Il-mandica mamadelpia*.

‡ This may mean that the lady under notice was slow of movements.

§ The *Il-nda* Cupid.

|| One of the many names of the Hindu Cupid.

the fair, saying—'You need not fear' And overwhelmed with grief, the woman who had been first seen by the high souled (prince) taking a palm-fan, fell to fanning (the lady under swoon) And when after having been soothed, she was asked as to the occasion of her trance, the girl, albeit betraying a little bashfulness, emhosomed herself of every thing unto her friend, and agreeably to what the damsel had narrated she in detail related everything to the king's son about the cause of the lady's trance incident to her sight of him The woman spoke O master, there is a *Gandharva* in the celestial regions known under the name of *Viṣṇavasū* This one of fair eye brows is his daughter, *Madalasa* by name There is a fierce foe riving *Danava*, son unto *Vajraketu*, named *Patalaketu** living in the interior of the nether regions As the girl was alone in the gardens without even the company of myself, she was carried off by this wicked one, spreading his darkening illusion, and on the ensuing *Trayodaśi*† the *Asura* will take this one to be his wife But he doth not deserve the hand of this beautiful damsel, even as a *Sudra* is unfit to hear the *Veda* recited Yesterday when the girl was about to lay violent hands on herself *Surabhī*‡ addressed her, saying,—'This vile *Danava* shall not have thee But, O exalted one, he that shall with his shafts slay him when he hath gone to the region of men, will in no long time be thy husband' I am her associate known under the designation of the clever *Kundalā*§ I am the daughter of *Vīndyavan*, and wife unto the heroic *Pushkaramalin* On my husband having been slain by *Sumbha*, I leading a life of piety, go from one holy spot to another, prepared for entering the life to come The wicked *Patalaketu*,‡ assuming the form of a boar, hath been pierced with a

* Lit the banner of the nether regions

† The thirteenth day of the dark or the light fortnight

‡ The divine Mother of kings

§ Lit, she having ear rings

suddenly dropt into a cave,—and my horse also did so (after him) And then as mounted on my charger I, ranging round, came into the open air, I cast my eyes at you lady And when on my asking you, you made no answer, I entered this lordly pile in your wake I tell you this truly I am no deity, or a *Danava*, or a *Pannaga*, or a *Gandharva*, or a *Kinnara*, O you of luminous smiles O you adorned with pendants, all the divinities claim my devotion I am a human being Therefore you need not entertain any apprehension ”

The sons went on “Then the damsel, exceedingly delighted, began to look at the blooming countenance of his companion, showing a face crest fallen from shame, but did not say anything And her companion, rejoiced, again spoke to that one — O thou that followest the instructions of *Surabhi*, he hath spoken the truth And, O hero, what you have unhesitatingly said is true and casts off suspicion, for seeing any other, her heart would not find that rest (that she actually hath found in you) Grace findeth the Moon, Splendour the Sun, Wealth one blessed, Forbearance one forbearing—and Forgiveness the culmination of nobility And, without doubt, you it is that have wounded that worst of *Dānavas* For why should the mother of kine utter an untruth? Therefore blessed and fortunate is this one on having met with you Now, O hero, do you heedfully agreeably to ordinance do that which should be done ”

The sons said “‘I am dependent on another,’ said the prince ‘How can I without my father’s consent wed this girl? Thereat she replied, ‘Nay, do not speak so Do marry this divine damsel’ Then on his saying, “So be it” the girl having been married (by him) remembered the preceptor of her race—*Tumuru* And instantly appearing, he brought *Kusa* and sacrificial fire wood And in order to honor *Kundala*, that intelligent one versed in sacred formulæ, for pleasing *Madulaśā*, lighted a fire, and with auspicious ceremonies and nuptial rites gave away the girl (to the

prince),—and then went to his quarters whence he had come. And the intelligent one went to his hermitage for practising austerities. And then the girl addressed her friend, saying,—‘O thou of a blooming countenance, I have attained the end of my being. And seeing thee endowed with beauty united with this one, I shall now, with my heart set at rest, carry on unrivalled austerities; so that with my sins washed away with the waters of holy spots, I shall not have again to fare thus.’ And wishing to depart, the lady, hanging down her head in humility, addressed the king’s son in accents thrilling with affection for her friend: ‘O you of measureless intelligence, even men should not offer their advice to persons like you. What shall I say of women? Therefore I do not instruct you. But as my heart hath been greatly attached by the affection of this slender-waisted damsel, and as I have been inspired by you also with confidence, I put you in mind of (this), O destroyer of foes. A husband should always maintain and protect his wife. For bringing about righteousness, welfare, and desire, a wife is the help-mate of her husband. When the husband and the wife are subservient to each other, then meet together virtue, interest and desire. As the three are established in a wife, how can a person, O lord, without her attain virtue, or interest, or desire? In the same way without her husband a wife cannot work out virtue and the rest, inasmuch as the three orders* of the objects of existence depend upon the nuptial duality. O king’s son,

* *virtue, interest, and desire*, the last and highest object of existence being Emancipation. In regard to the last it may be remarked that death is not the only door to the mansions presided over by Emancipation. A man can attain deliverance while yet in the flesh. *Many a yogi is free from muktā*. The process whereby this can be secured is (1) self control and purity, and (2) the practice of *yoga* culminating in *Samadhi*, in which the devotee is dead to sense, and is all spirit, holding communion with or rather being rapt into the Deity. Recently a *Yogi* was brought I know not how to the palace of a certain suburban nobleman. The celebrated writer, Akshay Kumār Dutt, saw

without a wife, a person cannot worship the deities, the ancestral manes, the servants,* or the visitors. Even when gains gotten by people have been gathered to their homes, they may come to be wasted for want of a wife, or by a wife that is wicked. That without a wife one cannot have his desire appeareth patent. A couple by following the same morality cometh by the three objects of existence. Having a virtuous wife, a man is capable of pleasing his paternal manes by begetting sons, visitors with fare, and immortals with adoration. Nor doth a woman compass righteousness, interest and desire without her husband, for the three kinds of objects depend upon the connubial duality. This much is what I have to say. Now I go whither I list. Do you prosper in company with this lady, with wealth, sons, peace and long life'''

this great man. When he first saw him, he was in *Samadhi*, and his features shone with a supernatural lustre, and betokened a "

'—————high hour

Of visitation from the living God'.

But when Mr. Dutt saw him a few days later, his countenance had grown pale, and there were evident marks of sadness and suffering in it. Shame would have it hid, but the interests of truth obliges me to say that some people connected with the Rajas had in the meantime busied themselves most mischievously in rousing the saint from his ecstatic trance. Sometimes they would try his sensation by placing live coals on his bare skin, at others they would tie him on the banks of the Ganges at ebb tide so that the flood-tide might pass over him. He awoke, lingered for a few days, and then breathed his last!

* The high virtue of service first revealed by the Divine Teacher, by his washing the feet of his disciples, not excluding Judas, was long before realized by the sages of India, whose penetration into the profundities of the spiritual sphere has been without a parallel in human history. The worship of servants along with that of deities and paternal manes testifies to the reverence our forefathers felt for service. To his eternal credit, Auguste Comte alone among modern philosophers has been able to conceive the ineffable worth and sanctity surrounding Service, under whose banner the heroes of Humanity enlist themselves for the attainment of the Supreme Good.

The sons went on 'Having delivered herself thus, she, embracing her friend, and saluting the prince, went away by the best of routes wherever she desired. And *Satrujit's* son, taking her* on his steed intended to depart from the nether regions,—when his purpose was read by the brood of *Danu*. Thereat they suddenly shouted out,—‘Some one carries off the beautiful fair that had been brought hither by *Patalaketu* from the etherial regions’ Then along with *Patalaketu* the *Danava* forces equipped themselves with bludgeons and scimitars and clubs and darts and arrows and (various other) weapons, and those foremost of *Danavas*, exclaiming,—Stay! Stay! showered arrows and darts on the son of the king. Thereat laughing as if in sport, the powerful son of *Satrujit* severed all those weapons with volleys of shafts. In a moment the nether regions were strewn with swords, darts, *rishtis†* and arrows, cut off by the shafts discharged by *Ritadhara‡*. Then taking up a *Tashtra§* weapon, he hurled it against the *Danavas* and engarlanded with furious flames, the weapon rived the bones of the *Danavas* along with *Patalaketu*, and they were utterly consumed even as the sons of *Sagara* had been by the energy of *Kapila§*. Having slain those mighty *Asuras*, the prince accompanied by that gem of a female, mounting his horse, come to the city of his father. And bowing down, he related everything that had befallen unto his sire—his journey to the nether regions his sight of *Kundala*, his obtaining *Madalasa*, his encounter with the *Dāna as*, their destruction with his arms—and (finally) his return (to his country). Hearing the adventures of that one of excellent

* i.e. his bride

† A kind of sword.

‡ i.e. belonging to *Tashtri* or *Vishwakarma*—i.e. architect of the cosmos,—a name of the Vulcan of the Hindus

§ The ten thousand sons of *Sagara* a king of the Solar line were reduced to ashes by the glance of the sage *Kapila* on the occasion of their search for the sacrificial horse which had been let loose after consecration

disposition, his father was well pleased, and embracing his son, he addressed him, saying,—‘O son, I have been redeemed by thee high souled and endued with worth, who hast delivered from fear the ascetics practising their own morality The fame that had been established by my ancestors and that had (subsequently) been spread by me, hath, O hero, been magnified by thee, possessed of prowess The person that doth not destroy the renown, riches, or prestige won by his father, is considered as of middling merit And that person who by virtue of his native might increaseth the influence (inherited), is called by the wise the best of men And that one that decreaseth the riches, power, or renown earned by his sire, is styled the worst of men I had rescued *Brahmanas* even as thou hast done But thou hast, my child, in addition to this performed a journey to the nether regions and hast also destroyed the *Asuras* (there) Therefore even thou art the best of men Therefore, my boy, blessed art thou, and thou dost overtop all in virtues, and having thee for a son, I am worthy of being extolled by even the virtuous The man that in wisdom, munificence and prowess is not surpassed by his son, doth not, I ween, experience the joy flowing from having a son Accursed is the life of him who is known among men through his sire The life of that one of auspicious birth is blessed through whom his father acquireth fame He that is known through himself is fortunate, he that is known through his father and grand father is middling but the worst of men is he that reapeth esteem through his mother or maternal relations Therefore, O son, do thou increase in wealth, power, and happiness, nor do thou (ever) forsake the *Gandharva's* daughter’ Having thus again and again addressed him sweetly in various ways, and embraced him, his father dismissed him to his house along with his wife And in company with his wife he began to sport in the palace of his father as well as in other places—in gardens, woods and

mountain slopes And that excellent slender-waisted damsel, morning after morning bowing down unto the feet of her father-in-law and mother-in-law, disported with him "

CHAPTER XXII

' THEN after a long lapse of time, the king anew addressed his son, saying,—'Go without delay, and range the earth for the deliverance of the *Vipras* * Every day mounting his steed, you must day after day be ever intent on securing peace unto the foremost *Dwijas* There are wicked *Dānavas* by hundreds, sprung from sinful sources Do you so act that no impediments may present themselves to ascetics from these' Thereat the king's son did as he was bid by his sire And day after day the king's son at the first part of the day ranged the earth, and then bowed to the feet of his father, and during the remainder of the day he sported with that dainty-waisted damsel And it came to pass that once on a time as he was going about on the banks of the *Yamunā*, he saw *Pātāketu*'s younger brother, *Talaketu*, who was living in a hermitage at that place And that *Dānava* potent with illusive powers, staying there in the shape of an ascetic, remembering his former hostility, spake to the prince 'O prince, if you wish it, do what I tell you O you of truthful promises, you have never denied the prayer of any one For acquiring righteousness, I shall perform a sacrifice, and shall

* Unlike the social state depicted in the *Ramayana* that treated of in this *Purāṇa* shows the *Brahmanas* occupying the highest position in the society, and commanding the universal homage of the other orders

also celebrate the *ishtis* * Therein I shall have to make the necessary fires but I have no *dakshinas* (to give) Therefore, O hero in order that I may bestow gold do you grant me the ornament which clingeth to your neck and do you protect my hermitage so long as I, remaining under water, do not return in haste after having sung the praises of the god, *Varuna*—lord of aquatic animals—with *Vaidika* formulæ relating to *Varuna*, conducive to the prosperity of the subjects' When he had said this, he (the prince), saluting him, made over to him the ornament on his neck, and said unto him Go you, Sir, with a heart free from anxiety I will O righteous one, in accordance with your desire, remain by your hermitage so long as you do not come (back) I remaining here, no one will occasion any disturbance to you Breathing confidence do you quietly work your will

The sons went on 'Thus accosted by him (the prince), he (the *Daitya*) submerged into the waters of the river, and he (the prince) protected his asylum brought into being by illusion Then *Talaketu* from that watery expanse going to *Madālasa* and others spoke thus 'As in the vicinity of my asylum the heroic *Kuralayaśra* was protecting the anachorets, fighting to the best of his might and slaying in battle the enemies of the *Brahmanas* there a certain wicked and iniquitous *Daitya* resorting to his power of illusion cleft him in the chest with a dart, and this neck ornament did he make over to me in his dying moments The *Sudra* ascetics have burnt him in the wood And as his steed, hurried with tears in his eyes was neighing distressfully, he was carried off by that same impious *Dina* a All this hath been witnessed by me, heartless and wicked Do you now do what which should be done by you at due untoward time and do you also take this neck ornament capable of consoling your heart We ascetics have nothing to do with gold'

* A part of a sacrifice

The sons continued 'Having said this, he throwing down that (ornament) on the ground, went away as he had come. And (anon) all, overwhelmed with grief, fell down to the ground, overcome by a trance. Then regaining their consciousness, the wives of the king, the females belonging to the royal family as well as the king, himself began to lament, smitten with excess of sorrow. And *Madalasa*, seeing that neck ornament of his, and hearing that her husband had been slain, at once renounced her dear life. And the mighty lamentations similar to those that rose in the royal residence, rose in the abodes of the citizens. And beholding *Madalasa* dead on account of her having been deprived of her lord, the king, solacing himself by his judgment, addressed the people, saying — 'Do not mourn (anymore). On reflection, I perceive the instability of you of myself, and of all related to me. Shall I grieve for my son? Or shall I grieve for my daughter in law? Considering the matter sedately I think that neither ought to be mourned inasmuch as they have performed their duties. And my son, having busied himself with protecting the *Dwijas* agreeably to my mandate, met his death (while thus engaged). How can he deserve to be mourned? If in the interests of the regenerate ones my son hath given up that frame of his which needs must go that doubtless conduceth to his welfare. And this nobly born lady hath gone in the wake of her lord. How can she be lamented, seeing that a woman hath no other deity than her lord? If she had survived her husband she would have been the object of pity of ourselves, our friends and other people composed of (the milk of human) kindness. But as hearing that her husband had been killed this lady immediately followed him she ought not to be mourned by the wise. Those women that suffer from the loss of their husbands should be lamented — not those who die along with their lords. This grateful lady had not to experience the loss of her husband. The dispenser of happiness here and hereafter,

hath low in the field, a mother, I conceive, hath her throes crowned with consummation”

The sons continued “Then the king performed the funeral obsequies of his daughter-in law, and then issuing out, he bathed and offered water unto his son* (In the meantime) *Talaketu*, emerging out of the waters of the *Yamuna*, pretending to show his affection (to the prince), spake unto him in honied words, saying—‘Go, O son of the king Through you have I attained the desire of my heart You having stayed here steadfastly, I have been able to perform the work desired for a long space of time—even the *Varuna* sacrifice in honor of the high souled lord of water All this which I had desired hath been accomplished’ Then bowing unto him, the prince mounted his steed, having the vigor of *Suparna* or the Wind, and went to the capital of his father.”

CHAPTER XXIII.

THE sons went on ‘Then hastily entering his native city, the king’s son, eager to bow down to the feet of his father and mother and behold *Madalasa*, first found the citizens wrought up with anxiety, with countenances betraying sadness Next he found them overwhelmed by amazement, and showing faces indicative of exultation And he saw others with eyes expanded, exclaiming ‘Luck! Luck!’, and embracing each other in ecstasies, and saying,— Long live you O you of supreme good fortune! May your enemies meet with destruction! Do you, with your impediments removed gladden the hearts of your parents and of ourselves also.’ Saying this, they surrounded his front and rear And

* i.e. watery oblations to the manes of his departed son

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with thee, yet exist, O goddess, as if they were connected with thee. O goddess, thou art the prime Letter in which all is established. O goddess, that prime letter pervadeth everything like the monad. The Letter^(a) is the supreme *Brahma*, as well as this universe composed of water. And even as fire resideth in wood or as the atom pervadeth the Earth, so *Brahma* as well as this entire universe reside in thee. The Letter, *Om*, the stable and the unstable, the three measures, the existent, and the non-existent^(b)—(have thee for their stay) The three spheres, the three *Vedas*,^(c) the three varieties^(d) of knowledge, the three fires,^(e) the three kinds of lustre,^(f) the three orders,^(g) the kinds of morality, the three principles,^(h) the three sounds,⁽ⁱ⁾ the three deities,^(j) the modes of life, the three kinds of time,^(k) the three ages,^(l) the ancestral Manes,^(m) day and night, etc,—all these, O

goddess, are the three measures,—which, O *Sarasvatī*, are thy Form. O goddess it is by virtue of the utterance conferred by thee that the worshippers of *Brahma* are enabled to perform the seven kinds of recitation original and eternal, assigned severally to *soma*, *havi* and *paśa*, laid down in the *Brāhmaṇa** for the worship of persons of divers creeds. Thou hast another primary Form which is incapable of being assigned—which is invoked in half a measure, which is divine and is unsusceptible of modification, or deterioration or development. This transcendental Form of thine I am incompetent to portray in speech. And it is incapable of being unfolded either by mouth, or tongue, or palate, or the upper lip † *Indra* and the *Vasus* and *Brahma* and the Moon and the Sun and the stellar bodies (are all thy Forms). In thee are the abode of the universe, the form thereof, the lord thereof, the supreme Lord, that which hath been described in *Saṅkhya*, *Vedānta* and ascertained by the various branches (of the *Veda*) that which is without beginning and without middle and without end that which is existent and non-existent, and that which is the actual, that which is one and many and that which is not one, that which is the stay of the difference obtaining in creation, which hath no designation, and which again, goeth under the name of the six attributes and four orders which is the support of the three principles which among various powerful objects is the acme of energy, which is happiness and unhappiness and which is the mighty Amity (in the universe). In this wise O goddess thou pervidest everything either crude or developed. In thee is established *Brahma*, both as He is One and as He is many. Through Thee alone are

* A division of the *Ādya* treating of ritual.

† *Ukṣā* literally means the upper lip. But here I conceive the lip is generally meant considering that the upper lip is as much concerned with utterance as the lower one, and that *ukṣā* is sometimes used in the prose as good.

perceived all objects that are enduring, or permanent, that are gross, subtle or supersubtle, that exist on the earth, in the sky or at any other place. To thee are related alike all that have forms and that are formless; that which are partially in creatures; that which are in heaven, on earth, in the sky or elsewhere,—and these are cognized through thy vowels and consonants' Thus eulogised, then the goddess, *Saraswatī*—tongue of *Vishnu*—answered the high-souled *Nāga*, *Aṣwatara*, saying. 'O brother of *Kamāla*, O lord of snakes, I will bestow a boon on you. Therefore tell me, and I will grant you whatever may be in your mind.' *Aṣwatara* replied 'First, O goddess, do thou consign unto me *Kamāla* as my help; and (then) do thou confer on us a knowledge of all the musical notes' *Saraswatī* said 'O best of serpents, there are seven notes,* seven species of *rāgas*,† seven classes of songs, seven *Murchchhanās*,‡ nine and forty measures, and

* Each class is based on its Key note

† The character of Hindu music differs so essentially from that of the music of other nations, that it is somewhat difficult to convey in one word a correct signification of the term *Raga*. According to Sanskrit authority, it signifies "An effect on the mind produced by the agreeable relation of successive notes each *Rāga* having some affinity with certain feeling or affection of the mind" 'By *Rāga*' says Raja Sir Sourindra Mohun Tagore, Mus. Doc., C 1 E, in his Work entitled *The Six Principal Ragas of the Hindus* 'is implied the agreeable effect of any determinate succession of notes, employed with a strict regard to the laws of *Vādi*, *Samvādi*, *Anuvādi*, and *Vivādi* arranged with *Murchchhanās*, and of proportional lengths with respect to the nature of the *Laya* or the *līlā* movement that runs through its full time" *Raga* must not be confounded with tune or air, for any number of tunes or airs may be evolved out of a particular *Rāga*. It may appropriately be called a *Melody type*—the mould in which a number of melodies of a particular character may be cast. The number of original *Ragas* is described by Sanskrit authority in music as six, and out of the combinations or modifications of these, innumerable *Rāgas* are sprung. The six original *Ragas*, according to certain authorities, are *Śrī*, *Vasanta*, *Panchama*, *Bhairava*, *Megha* and *Nata* *Narayana*—they being sung respectively in the dewy season, spring, summer, autumn, the rainy season, and winter.

‡ A term expressive of the full extent of the Hindu scale of music, and as

three *Grāmas** All this shall you sing as also *Kamṛala*, O sinless one And, O king of snakes, by my grace you shall know other things as well I confer on you (a knowledge of) the four *padas*,† the three kinds of *ātodyas* ‡ By my grace,

this extends to three octaves, there are consequently twenty one *Murchchana* having distinct names A *Murchchana* differs from a *Sur* (note) in this respect that there are twenty one of the former and only seven of the latter—so that every *Sur* has the same name whether it belongs to the lowest middle or highest octave, whereas every individual sound through the whole range of three octaves has a distinct name when it is considered as *Murchchana*, by which way of naming them the octave of any particular sound has a distinct appellation"—Capt Willard's *Treatise on the Music of Hindustan*

* *Grāma*—*Grāma* in the musical acceptation of the term signifies a series of notes arranged and disposed according to certain laws' A *Grāma* is composed of the seven principal notes of the compass viz —*Sa*, *Ri*, *Ga*, *Ma*, *Pa*, *Dha*, and *Ni*, corresponding to C, D E F, G A (slightly modified) and B of the Diatonic scale of the English Each such note is made up of a certain number of *Śrutis* or minute sub divisions perceptible to the ear *Sa* is made up of 4 *Śrutis*, *Ri* of 3 *Ga* of 2 *Ma* of 4 *Pa* of 4, *Dha* of 3 and *Ni* of 2 When the compass consists of the seven notes each having the full complement of its *Śrutis* it is said to be of the *Śāḍja grāma* Thus —*Sā* *Ri* *Gā* *Mā* . . . *Pā* *Dhā* *Ni* *Sā* (of the next higher octave) The subjoined table shows the three *grāmas* as recognized in the classical musical authorities of the Hindus and how the *Madhyama* and *Gandhara grāmas* are deduced from the *Śāḍja grāma*

<i>Śāḍja grāma</i> —	<i>Sā</i>	<i>Ri</i>	<i>Gā</i>	<i>Mā</i>	<i>Pa</i>	<i>Dhā</i>	<i>Ni</i>	(<i>Sā</i>)	<i>Ri</i>	<i>Gā</i>
<i>Madhyama</i> , —	—	—	<i>ā</i>	<i>ā</i>	<i>Ri</i>	<i>Gā</i>	<i>Mā</i>	* <i>Pā</i>	<i>Dhā</i>	<i>Ni</i>
<i>Gandhara</i> , —	—	<i>Sā</i>		<i>Ri</i>	<i>Gā</i>	<i>Mā</i>	<i>Pa</i>	<i>Dhā</i>	<i>Ni</i>	

The above illustrates the definition given in *Saṅgīta Ratnāvalī* and other musical works that the word *grāma* denotes the note in reference to which the relative heights and distances of the six other notes of the octave are ascertained —(Six principal *Rāgas*) It is added that the use of the *Gāndhara grāma* is confined to the celestial regions

† *Pada* is of four kinds *Aśikhyi*—1st strain *Antarā*—2nd strain, *Bandhā*—3rd strain and *Aśhaga*—4th strain Every Hindu air is composed of parts which must not be fewer than two—viz *Aśikhyi* and *Antarā* It is the 1st strain which is the most important embodying the principal features of the melody on which the air in question is based

‡ This is the generic name of (1) *Tala*—stringed instruments, (2) *A'nadīha*

O sovereign of serpents, (you shall know) all this and more that is included in the former or is dependent on the same, and that is related to vowels and consonants. All this hath been exhaustively conferred on you as well as *Kamala*. I had never conferred these on any one before. O *Pannaga*, in the world of men and the nether regions, you two shall be the inventors of all these,—in the subterranean sphere, the region of the immortals and the world of human beings, O serpents.”

Jara spoke. “Having said this, the goddess *Saraswati* of lotus-eyes,—representing the tongue of all creatures, became instantaneously invisible to the serpent. And agreeably to what had been said (by *Saraswati*), both the brothers had all that knowledge, and they attained a consummate knowledge of *pada*, measure, notes, etc. Then singing by help of the seven notes* to the accompaniment of *laya*† kept by stringed instruments, the *Nāgas* desirous of adoring the Lord seated on the pinnacle of the foremost of mountains, *Hara*, the destroyer of *Ananga's* person, with their speech and senses restrained, and their minds concentrated, made mighty exertions, morning and night and noon and evening, (for gratifying the god). After a great gap of time, He having the bull for his banner, was well-pleased with their songs, and the lord spake unto them,—‘Receive the boon (you would have).’ Thereat *Aṣwatara*, bowing down unto the

—percussion instruments covered with hide (3) *Sushira*—blowing instruments, and (4) *Ghana*—metallic instruments or plates which are struck.

* *Gīta* *Saptarish* may also mean, and naturally enough does mean, seven songs.

† The word *laya* in music signifies ‘the stream of time that runs through a piece or composition from the instant of its adoption to that when it is dropped.’—Six principal *Rāgas* of the Hindus. There are three kinds of *laya* recognized in Hindu Music, the *mādiya* *laya* which is the normal movement, the *vilambita* which is twice, and the *druta* which is half the length of the course of the *mādiya*.

the snake king, resembling immortals, pleasantly sported with *Ritadhāya*. And once on a time the snake king, rejoiced, addressed his sons, saying — 'Wherefore do you not do that which I had told before? Why, my children, do you not bring before me that bestower of honor, that benefactor of yours — the prince — in order that some good office may be rendered unto him?' Thus accosted by their sire from affection, they, repairing to the residence of their friend began to sport with that intelligent one. Then after having talked on other matters, they affectionately asked him to go to their home. To them the king's son said 'Of a certainty this is your house and the riches, vehicles, attires, etc, which are mine, are alike yours. Whatever, things, riches, or gems, O sons of the twice born* one, you desire to bestow on me give them to me, if you cherish any affection for me. I have hitherto been disappointed by wicked Destiny, inasmuch as you do not regard my house with a personal affection. If you wish to do what is agreeable to me, if you would extend your favor unto me then entertain a personal affection for my wealth and abode. What is yours is mine and what is mine is yours. Know this as the truth that you two are my life ranging about. Never again O best of twice born ones must you speak of such a difference. Be propitious to me from the love you bear me, I charge you on my life.' Thereat with their faces bedewed with tears of affection both the sons of the serpent, somewhat angered from their affection, spoke to the king's son. O *Ritadhāya* what thou hast said unto us admits of no doubt. Even such are our minds. You need not apprehend otherwise. But our high souled sire spoke to us again and again — I long for beholding *Kuṇḍa śayana* —' Thereupon *Kuṇḍakūṇḍin* rising up from his superb seat, said — 'My father hath even said this' — and then he bowed low to the ground. 'Blessed am I — and great is

* A serpent is twice born — being born first as an egg and secondly as a serpent.

my religious merit Who is there that is like unto me, seeing that my sire is—so eager for seeing me? Then, do you rise I do not wish to disregard his mandate even for a moment I swear by his feet''

Yara continued 'Having said this the king's son departed with them And having come out of the city, he arrived at (the banks of) the holy *Gomatī* And the son of the monarch and those foremost of serpents proceeded along the breast of the river The prince thought that their abode lay on the other side of the stream Then they, pulling the prince, took him to the nether regions And on coming to the nether sphere he found the sons of the serpent shining with the lustre of the gems crowning their crests and bearing, the *Swastika** marks (on their persons) Beholding those beauteous bodies of theirs, the prince with his eyes expanded with wonder, out of affection said with a smile,—'O foremost of twice born ones, this is excellent' Then they communicated the prince's arrival to the lord of snakes—their sire—the gentle *Aśvatara*, worthy of being honored even by the dwellers themselves of heaven The son of the monarch surveyed the subterraneous sphere charming, graced with boys and youths, old folks and serpents, as also with the daughters of snakes adorned with ear rings and necklaces, sporting all around, even as the firmament is furnished with stars and at other places eloquent with strains accompanied with the music of flutes and *vinas*, resonant with the sounds of *mridangas*, and *panavas* and *atodiyas*,† and thronging with hundreds of enchanting edifices Eying around the nether regions that subduer of enemies *Satrujit*'s son, went along with those beloved serpents Then all entered the

* A kind of mystical figure the inscription of which on any person or thing is generally considered to be lucky

† A musical instrument As to its shape or size we are quite in the dark—nor can our general referee who is a profound and versatile Sanskrit scholar, enlighten us

quarters of the sovereign of serpents, and saw the high-souled serpent-king seated there, wearing noble garlands and attire, decked in jewelled ear-rings, adorned with chains of transparent pearls,—(saw) that exalted one furnished with armlets, and seated on a seat entirely made of gold,—whose proper form had been hidden by the blaze of rubies, sapphires, and lapises (with which it was studded) He was shewn by them (unto the prince), saying,—‘This is our sire,’ and then they said unto their father,—‘This is the hero, *Kuvalayaśwa*’ Thereat *Ritadhwa* bowed unto the feet of the serpent king, and the sovereign of serpents, raising him up, embraced him warmly And smelling the crown of his head, he said,—‘May you live long! With your foes slain, may you tend your father and mother’ My child, fortunate are you, since even in your absence, my sons expatiate upon your extraordinary virtues On account of this, you shall grow in mind, speech, body and energy The life of one meritorious is commendable, while a worthless wight is dead even when alive Bringing peace to his parents and heart-burning to his enemies, a meritorious person, believing in great men, secureth his own welfare Deities, ancestral manes, kinsmen, *Brāhmanas*, friends, suitors and *Vikālas**—all wish for the long life of a meritorious individual Successful is the life of one possessed of merit, desisting from calumny, cherishing kindness (for all), and affording shelter to the distressed’’

Jara went on “Having spoken thus to that hero, the serpent, desirous of entertaining *Kuvalayaśwa* addressed his sons, saying,—‘After having finished bath and other acts in due order, and after having drunk wine, and enjoyed other pleasures, and finished our meals agreeably to our desire, will we, with delighted hearts, spend a short space in converse with *Kuvalayaśwa*, resembling the festal hilarity of the heart’ Thereupon *Satrujit*’s son mutely acquiesced in the same And the king of serpents of noble intelligence acted accord.

* Persons without a limb or an organ

are they that have not to think,—In my home there is some wealth, there is none in my home,—and that repose in the shade of the trees represented by their fathers' arms. But those that from their very boy hood are engaged in maintaining their relatives, have, I fancy, been deprived of the taste of felicity by Providence. By your grace, out of the riches amassed (by my sire), and granted by him (to me), I, agreeably to my desire, duly dispense wealth unto suitors. And when I have been able to touch these two feet of yours with the jewel cresting my tiara, and when also I have touched your person itself, all this have I obtained.”

Jara went on “When that best of serpents had been thus addressed in a humble speech, he, well pleased, spoke to that benefactor of his sons, the prince ‘If thou dost not wish to accept gold and gems from me, then tell me what thou delightest in, and that will I give thee’ Thereat *Kuvalayaṣa* answered ‘Worshipful sir, through your favor every kind of desirable objects is in my house, and all that I have obtained in a special way by sight of you. I have attained the end of my existence, and my life hath been crowned with fruit, since, although a human being, I have been able to touch the person of you who are a god. If my head receives the dust of your feet, what then, O lord of serpents, do I not attain by that?’ But if you must confer on me a desirable boon, then (grant me this) that my habit of performing pious acts may never forsake me. Vehicles, house, seats, gold, jewels, and precious stones, as well as wife, meats and drinks, sons, graceful garlands and unguents, song and the music of instruments, and various other desirable things,—are, in my opinion, the fruit of the tree of piety. Therefore every person of subdued senses should water the roots of Piety, for to the righteous, nothing whatever is difficult of being obtained.’ *Aṣmatara* said O wise one, thy mind shall be established in righteousness even in this way. Verily righteousness is furnished with this fruit, as thou

hast described For all that, having now come to my mansion, thou must accept something which may recommend itself to thee, and which is incapable of being obtained in the world of men' Hearing his words the king's son looked at the faces of the sons of the sovereign of serpents Thereat, bowing themselves down, those heroes clearly communicated to their sire all that was in the heart of the prince 'Practised upon by a perverse minded and wicked souled hostile *Danava*, this one's beloved spouse, hearing that he had been slain renounced her dear life She was the daughter of the king of *Gandharvas*, known by the name of *Madalasa* Thereupon, from motives of gratitude, this (prince), O sire, made the vow,—No other woman will I espouse, passing by *Madalasa*—This hero, *Ritadhvaja*, father, hungers for a sight of that entirely beauteous one If you could compass this, then you would do a benefit to him' *Aśvatara* said 'When the elements (composing the corporal tenement) have (once) been disunited, how can they unless in a dream or by help of *Asura* powers be made to combine in the self same way?'

Jara went on 'Thereat, bowing down to the lord of serpents, *Satrujit's* son, influenced by love and bashfulness, answered that high souled one, saying 'If even, O sire, you can show me *Madalasā*, created through the power of illusion, I shall deem that a favor hath been done to me' *Aśvatara* said 'My child if thou wouldst behold (*Madalasa*) created through illusion, behold her As being a boy thou deservest to be favored (by me), so being my guest, thou must be regarded in the light of a spiritual preceptor''

Jara continued '(Then) the snake king brought *Madalasa* protected in his abode, and, with a view to deceiving them, he began to audibly recite a number of words And then he showed that auspicious (damsel) to the king's son, saying—'O prince, is she or is she not thy wife *Madalasā*? Seeing that fine framed one, he, instantly casting off shame, rushed towards her, exclaiming 'My beloved' Thereat the

snake, *Aṣwatara*, speedily prevented him, saying — 'My son, this is illusion. Do not touch her * I have already told thee that if (an image evolved by) illusion be touched, it anon vanishes' Thereat, he dropped down senseless on the ground, exclaiming — 'Ah! my beloved!' The fair one thought — 'Ah! What an affection doth the king cherish for me, and how fixt is his mind on me, seeing that this bringer-down of foes hath himself been brought down without weapons! I have been shewn by him† in (this form), as (the work of) illusion. It is plain that an unreal illusion is brought forth by the active energy of air, water, lustre, earth and ether.'

The son went on. 'Then solacing *Kuvalayaśua*, the serpent communicated to him everything concerning the revival (of *Madalasa*). Then delighted on obtaining his beloved, (the prince) bowing down to the snake, remembered his steed, and on its arrival, mounted it, and set out for his graceful city.'

CHAPTER XXV

HAVING returned to his native city, he related everything as to how that slender framed girl had been obtained after she had breathed her last. And she, possessed of purity of character, bowed down at the feet of her father-in-law and

* How very nearly this situation approaches a like scene in *Winter's Tale*! Mark! *Paulina* says —

Good my lord forbear
The ruddiness upon her lip is wet
You'll mar it if you kiss it stain your own
With oily painting —————

† The serpent king

mother in law and honored her relations with salutations or embraces, having regard to propriety and age. And then the citizens in that metropolis gave themselves up to festive rejoicings. And *Ritadhwaṇa* also for a long time disported with that slender waisted damsel near the rills of mountains, the banks of rivers, romantic woodlands and groves. And desirous of drawing upon her religious merit through the enjoyment of agreeable things she sported with that exceedingly beloved one at (various) beautiful spots. And it came to pass that after a long lapse of time King *Satrujit*, having ruled the earth well paid his debt to nature. Then the citizens sprinkled as king his son the high souled *Ritadhwaṇa* of straight ways. And as he was governing his subjects as if they had been the sons of his loins *Madalasa* gave birth to her first son. The father of the child assigned his intelligent son the name of *Vikranta*. Thereat the retainers (of the royal household) experienced great joy and *Madalasa* laughed. As once on a time her infant son lying supinely, began to cry in indistinct tones *Madalasa* spoke to him by way of soothing him. My child thou art without a name * name thou hast none. It is by imagination that a name hath been assigned thee †. This body of thine forged of the five elements is not thine —and thou too dost not belong to it. Wherefore then dost thou weep? Perhaps thou dost not weep this is a self sprung sound uttering itself through the king's son. And through ignorance various qualities good

* This forcibly reminds a ranger of the rich vestricle of English verse of Blake's transformation and development of that tender emotion child love into the most beautiful baby that ever breathed —

I have no name
I am but two days old
— What shall I call thee?
— I happy am
Joy is my name
— Sweet joy befall thee!

† What does this mean?

and bad pertaining to the elements have been attributed to thy organs. In this world beings extremely feeble (by nature) attain their growth by help of the elements and taking meats and drinks, but thou hast neither growth nor decay. On this covering being shrunk, thou wilt live on. Therefore thou must not suffer thyself to be stupified on account of thy corporal frame. It is by virtue of fair and foul acts begot of stupifaction occasioned by pride and the other passions that this covering of a body hath been fixed (on thee). Neither father, nor son, nor mother, nor wife, nor kindred, nor those that are not kinsmen—are anything. Thou must not regard highly these collections of the elements. Those that have their intellect stupified consider pain as capable of mollifying pain, and enjoyment as conducive to pleasure. Those that are unlettered and have their sense greatly stupified look upon particular pains as so many pleasures. When a woman laughs, her bones stare out, and her two lustrous eyes flash forth wrath. Her bust is a mass of flesh, and her Paphian passage is similar. Therefore, is not a female a very hell? On earth is the vehicle * in the vehicle is the body, and within the body is located another person. The sense of mineness which is in one's body is not there. Alas for the fatuity (of men) !

CHAPTER XXVI

As her son devoid of attachment grew up day by day, the queen taught him self knowledge by way of soothing him. And as he attained strength and as he attained the senti

* Supposing a person going in a car his car is on earth and his body is in the car. As none of these appertains to his individuality so his body is not his self. His real self is within.

ments of his sire, so by help of his mother's speeches he acquired self-knowledge. Having been indoctrinated thus from his birth, that wise one, with his heart unfettered by attachment, did not think of entering the life of the householder. She then gave birth to her second son, whose father named him *Suzāhu*, and thereat *Madālasā* laughed. And, as before, by way of soothing that noble minded one, she from his infancy onwards instructed him in the same kind of knowledge. And when the king called his third son as he was born by (the name of) *Satrumardhana*, that fair browed wench laughed for a long time. And instructed in the same way from his infancy onwards by that slender limbed lady, he grew without having any object of desire, and without performing any acts of piety*. And when her fourth son was born, the ruler of the Earth, wishing to give him a name, gazed at *Madālasā* of pure ways, who smiled gently. And, as she was indulging in her smile, the monarch, somewhat influenced by curiosity, addressed her, saying—'As soon as I have successively prepared to name (my sons), thou hast laughed. What is the reason of this? *Vikrānta* and *Suvāhu* and *Satrumardhana*, which have been assigned by me, are, I conceive, goodly names. It is fit that *Kshatriyas* should have names embodying ideas of the heroic spirit†. But if these do not find acceptance in thy sight, then, O gentle dame, do thou thyself assign a name to my fourth son.' Thereat *Madālasā* said 'Your commands must be obeyed by me. Therefore I will even assign a name to your fourth son. This righteous one shall attain renown among men by the name of *Alarka*, and this your youngest son shall also be crowned with understanding.' Hearing this meaningless name

* Action according to the Hindu concept on involves re birth which is looked upon as a great evil. One abstaining from action escapes this fate and is ultimately unified with the One.

† *Vikrānta* means possessed of prowess. *Suvāhu* one having powerful arms and *Satrumardhana* the pounder of foes.

assigned to his son by his mother, the protector of Earth, laughing, observed 'O auspicious one, this name that thou hast awarded to my son, is so out of place! What is the reason of this, *Madālasā*? *Madalasā* said 'I have assigned this name in harmony with custom, and through fancy merely. Listen, O king, to me unfolding the meaninglessness of the names that you also have awarded (to your other sons). As the wise say that the soul is ubiquitous, *Krānti* means *course from one place to another*, but the sovereign of the system,* being omnipresent, doth not go (from one spot to another). Therefore, I conceive that this name of *Vikrānta* yields no meaning. And, O lord of earth, by reason of the soul having no form, the name of *Suvāhu*, which you have assigned to another son of yours, is also meaningless. The name also of *Satrumardhana*, which you have awarded to your third son, is also empty of meaning. Listen to (me) giving the reason. When the self same soul resideth in every frame, then, O king, who is its friend, and who its enemy? Elements destroy elements. But how can that be abolished which hath no shape? In consequence of anger, etc, † seeming to be separate, this meaningless notion is conceived ‡. If agreeably to usage such meaningless names may be conceived, wherefore then doth the name of *Alarka* appear nonsense in your view? §

* i.e. the soul

† The soul is devoid of these passions

‡ i.e. individuals are separate. This, however, is a conjecture. The sense is hard to hit.

§ The personality of the noble *Madālasā* is precious in that it furnishes us with a glimpse into the elevated intellectual altitude attained by Hindu ladies in ancient times. Those who infer the intelligence and attainments of the ancient Hindu women from the condition of the benighted sisters of the present day, are hopelessly deceived. *Madālasā* beating a man, and a sovereign and therefore presumably a person of high sense and culture—is pregnant. Then she talks philosophy, and transcendental philosophy—speaks of the body the soul etc. How eagerly does one indulge in the wish material as that is of obtaining a sight of such a nonpareil such a peerless paragon! A patriotic heart cannot help dilating with pride as it

Addressed thus in an excellent speech by his queen, the monarch endued with great intelligence said unto his beloved, who had spoken the truth,—‘This is even so’—And yet on the fair browed damsel being engaged as before in educating her youngest son in the matter of self knowledge, the monarch addressed her saying,—‘O foolish one, what art thou about? Thou art employed in bringing ill luck upon this son of mine as thou hadst done in respect of my other sons, by *indoctrinating* them into knowledge that brings about evil. If thou must do me what I wish, and if thou accept my word, then do thou lead this son of ours to the track of desire. The road of action ought not to be renounced, nor should the funeral cake which should be offered to the manes of our ancestors be withheld. Agreeably to good or bad acts ancestral manes repair to the celestial regions, become inferior animals, or assume humanity or any other life. On their being afflicted by hunger or thirst and getting enfeebled in consequence, men by constantly offering them the funeral cake and oblations of water, bring relief to the ancestral manes, and in the same way gratify the deities and guests. In fact, gods, men, ancestral manes, spectres, *guhnyakas*,* feathered tribes, worms, insects all depend for their subsistence on human agency. Therefore, O slender framed one, do thou impart such instructions to my son as are appropriate for a *Kshatriya* and as compass one’s good both in this world and the next.’ On being thus accosted by her husband that exalted lady, by way of soothing her son named *Alarka*, spoke to the latter saying,—‘My son, do thou grow, and by means of acts gratify my lord and bring benefits to friends and destruction to foes. Blessed art thou, O my son, who, being rid of thy enemies wilt govern the earth for a long space of time. May all enjoy happiness by the

continues lovingly contemplating such topics like the bee reposing on a blossom and not departing until after he has completely extracted the liquid sweets

* A species of semi-divine beings

ments of thy rule,—so that acquiring great religious merit, thou mayst become immortal ! Thou must at every *paṇva** heedfully satisfy *Brahmanas*, accomplish the desires of thy friends, do good to others, and abstain from outraging the wives of others † By celebrating various sacrifices, thou must propitiate the deities, by offering wealth in profusion, thou must gratify *Bráhmaṇas*, and bring delight to thy friends, by bestowing various kinds of rare articles of enjoyment, thou must gladden the hearts of ladies and by offering fight, thou must please thine enemies In boyhood thou must gratify friends, in youth thou must gratify thy parents by carrying out their commands, in manhood thou must gratify ladies having noble ancestry as their ornament, and, (finally), in old age, repairing to the woods, thou must make happy the hearts of people living in that locality Being installed as sovereign, thou shouldst bring delight to thy friends, protect the good, perform sacrifices, slay wicked wights in battle for protecting kine and *Bráhmaṇas*, and thus secure to thyself a place in the celestial sphere "

CHAPTER XXVII

JARA said —"Thus soothed by his mother day after day, the boy named *Alarka* grew up in age and intelligence Then having arrived at youth, *Ritadhvaja's* wise son, having had his investiture with the holy thread, bowing unto his

* A name given to certain days of the lunar month as the full and change of the moon and the eighth and fourteenth of each half month

† The morality of the time must have stood very high considering that *Maddārā* being a mother could speak so freely to her son Such a woman certainly means no harm in the world A Hindu female of today would not dream of acting as *Maddārā* did

slain by the *Dwijas* on account of his arrogance, *Anayusá's* son, *Vali*, meeting with destruction on account of everweening self conceit, and *Puranja* losing his life through excess of joy, one should cast off these passions. The high souled *Marutta*, subduing these, subdued the entire earth. Remembering this, a king should renounce all these defects (of character). He should learn lessons from the crow (a) the *kokila*, (b) the black bee, (c) the hart, (d) the serpent, (e) the peacock, (f) the swan, (g) the cock (h) and iron (i). In regard to his foe, a king should act like worms eating (j) into things. In season a king should show the diligence of the ant, (k) and he should spread like scintillations of fire or like the pods of the silk cotton tree. Resembling the sun and moon, a sovereign governing the earth, should learn wisdom from the prostitute, (l) the lotus, (m), the *sarava*, (n) the *suliká*, (o) the udders (p) of a pregnant female, and the milk-woman (q). A monarch for purposes of

(a) A crow is ever active and always on the alert

(b) A *kokila* displays his perfections when the season arrives

(c) A black bee is given to accumulating honey according to the author. The fact however is that it is the *bee* and not the black bee, that hives honey

(d) A hart does not easily come under the control of its foe

(e) A serpent with a particle of poison brings down a big animal

(f) A peacock displays its own beauty

(g) A swan sucks up milk and leaves out the water which has been mixed with it

(h) A cock is remarkable for rising early as well as for protecting his mate

(i) Iron is noted for its hardness and the variety of use to which it can be turned

(j) Worms eat into wood without any noise and fuss

(k) The ant is distinguished for its thrift and searching habits

(l) The prostitute is noted for her capability of pleasing her paramour

(m) The lotus is typical of beauty of form and sweetness of perfume

(n) The *sarava* is celebrated for its strength

(o) The *sulika* entirely deprives one of one's life

(p) The udders of a pregnant woman secrete milk for the future use of her child

(q) A milk woman by means of milk alone produces various kinds of edibles

government should adopt the ways of *Sakra*, the Sun, *Jama*, the Moon, and the Wind god. As *Indra* gratifies creatures of the earth with showers for four months, so a king should please his people by means of self sacrifice. As the Sun with his rays draws up water for eight months, so a king by subtle means should obtain tribute, &c, from his subjects. As *Jama* afflicteth alike those he loveth and those he hateth when the hour has arrived, so the sovereign should be even handed both to those liked by him, and to those disliked by him, both to the wicked and the good. That monarch truly behaves like the Moon in whose rule all the subjects become happy, and experience delight like that which persons derive from beholding the Moon at the full. As the air secretly courses through everything so a king by means of spies should keep himself acquainted with the thoughts and sentiments of his citizens, counselors, and friends. That king whose mind is not influenced by covetousness, or lust, or wealth, or any other cause, repaireth to the celestial regions. That monarch who brings back within the pale of their own religion foolish people of wrong courses lapsing from their own morality, repairs to the celestial regions. The sovereign in whose kingdom neither the morality of the orders nor that of the various modes of life suffers deterioration, my child, attains eternal happiness here and in the world to come. Even this is the prime duty of a ruler of men, fraught with success,—to establish his own religion, and to be guided by the counsels of persons of sage sense. A monarch by assiduously governing his people, attaining his end, is entitled to a share of righteousness. A king who strives after protecting the four orders attains happiness.

CHAPTER XXVIII

JARA said "Hearing these words of his mother, *Alarka* again asked her concerning the morality regulating the orders as well as that touching the various modes of life. And *Alarka* said,—'O exalted lady, you have expounded to me the morality concerning kings. Now I wish to hear of that touching the orders and the different modes of life.' Thereat *Madālasā* replied 'Gifts, study and sacrifice are the duties of a *Brāhmaṇa*—a fourth duty, he has none except carrying on trade for subsistence. The adequate means of his subsistence have been described as three, *viz*, tuition, officiating at sacrifices performed in a pure spirit, and receiving sanctified gifts. The duties of a *Kṣatriya* have been described as three, *viz*, gifts, study and sacrifice, and ruling the earth and dealing with weapons are his subsistence. The duties of a *Vaiśya* are also three, *viz*, gifts, study and sacrifice, and trade, keeping cattle, and agriculture are his subsistence. Gifts, sacrifice and serving the twice born classes—these three have been described by me as the duties of a *Sudra*, and handicrafts, tending the other orders, keeping cattle, and buying and selling are his subsistence. I have described to thee the morality of the orders. I will now treat of the duties relating to the various modes of life (as described by the Hindu scriptures). By observing the morality of the orders and not lapsing therefrom a person attains success, but when one acts in contravention of the same, one goes to hell. O son, so long as a person belonging to one of the twice born orders has not been invested with the holy thread, so long he can not speak, or eat at his wish. When such a one has been properly invested with the holy thread he must dwell in the abode of his spiritual preceptor as a *Brahmachari*. I will speak

of his duties Do thou listen Studying the *Veda*, tending the fire, going about begging, eating meals with the preceptor's permission after having previously dedicated the food to him, promptitude in the preceptor's concerns, pleasing him completely, entering upon study agreeably to the summons of the preceptor, activity in his behalf, and concentration of mind upon him, are the duties of the *Brahmachari* Having obtained one, two, or all the *Vedas* from the lips of the preceptor, one having bowed down unto his feet and having received his permission, should offer him the *Dakshina* Then a person, wishing to enter the life of the householder, should do so, or if he wishes to enter the *Vanaprastha** mode of life, he may enter it, or the twice-born one may stay on in his preceptor's abode, taking austere religious exercises Casting off all sense of self importance, he should stay as a *Brahmachari*, ministering to his preceptor's son in the absence of his preceptor, or his preceptor's disciples in the absence of his preceptor's son Then departing from his preceptor's abode, he, with the view of entering the life of the householder, should, for the purpose of leading a household life,† duly espouse a girl belonging to a different race,‡ free from disease, and having no distorted limb Acquiring wealth by his own exertions, the householder should reverentially gratify the deities, ancestral manes and guests, and support those seeking his shelter He should to the measure of his power, maintain with meals servants, sons, persons in distress the blind the fallen beasts and birds Even this is the morality of the householder He

* *Vanaprastha* relating to the woods and *Prastha* who goes The word thus compounded means a life in the woods

† This pleonasm occurs in the text and I render the passage in strict fidelity to the original

‡ The marriage of a bridegroom and a bride belonging to the same race &c having the same ancestry on the paternal side is strictly forbidden irrespective of the degree of remove from the original common ancestor This broadly distinguishes Hindu nuptials from European ones

should know his wife while in her season, and should to the best of his power celebrate the five kinds of sacrifices* Honoured (of men), he should, in proportion to his⁸ wealth, feed with his servants on what remains after the ancestral manes, the guests and the kinsmen have eaten Thus have I explained unto thee the morality of the householder. I will now speak to thee about the *Vānaprastha* mode of life Do attend Seeing the condition of his children as well as the deterioration of his own body, a wise person should betake himself to the woods for the purpose of purifying his soul There living on wild fruits, he should improve himself by means of asceticism, and he should sleep on the earth, practise *Brahmacharya*, perform acts in behalf of his ancestral manes, the deities and guests, offer oblations to fire, bathe thrice, wear bark and a head of matted hair, constantly practise *Yoga*, and feed on the unctuous products of woods He should thus lead the *Vānaprastha* life for removing his sins and advancing his soul The mode of life (called) *Bhikshu* is the final stage of a man My child, do thou learn from me the characteristics of this fourth condition as they have been described by high souled righteous persons In it a person should renounce all companies practise *Brahmacharya*, banish anger, mortify his senses, should not stay at one place for a long time, renounce acts eat once only on whatever hath been obtained through begging, desire self knowledge, and attain an insight into his soul Thus have I described unto thee the morality of the fourth condition of life Do thou now listen to me treating of in a general way the morality regulating other orders and modes of life Truth, purity, freedom from ill will immunity from envy forgiveness, renunciation of cruelty, liberality, and contentment as the eighth

* *Vis* *Brahma* *Dāva* *Bhūta* *Nri* and *Pitri* *Brahma* consists of tuition *Dāva* of offerings to the Fire *Bhūta* of making food offerings to all beings *Nri* of entertaining guests, and *Pitri* of making watery oblations to ancestral manes

quality, these eight are the general characteristics of both—morality of the orders and of the modes of life. Thus have I succinctly described unto thee the duties pertaining to both the species of morality. Every one should completely abide by the morality of the orders and of the modes of life that properly belong to him. The person who overrides the duties of his own order and mode of life, and acts contrary to their spirit, renders himself liable to chastisement from the sovereign. If a man who renouncing his native morality, commits a sin, goes unpunished by the monarch, then his *ishṭa* and *purṭṭa* come to naught. Therefore the king should carefully establish every order in its own morality, and visit it with punishment whenever it goes astray.

CHAPTER XXIX

‘Do thou duly tell me, who ask thee what acts should be performed by a householder, which by leaving undone one cometh by confinement,—and which doing one attaineth liberation—that which is for the welfare of men what should be eschewed by a good man in his home, and what should be discharged.

Madalasa said: ‘My child adopting a household life, a person nourisheth this entire universe, and thereby conquereth the wished for worlds. The incestual manes ascetics deities, spectres, humanity worms insects winged* and wingless, birds, beasts and *Asuras*, draw upon the householder, and thence attain gratification. Thinking—Will he give or not,—(everyone) gazeth at the face of a householder. My son,

* *Aśa* and *Paśanga* I presume mean respectively wingless and winged insects.

this (mode of life) is the stay of all,—it is the Trine* cow, on which is the universe established, and which is the cause of the cosmos. The *Rich* is her back, the *Yayus* is her middle, and the *Saman* is her face and neck, *istha* and *purtha* are her horns, the excellent *sukta*† is her down, *santi* and *pushti*‡ are her excreta and urine, and the orders and modes of life are her development. Understanding the universe, she knoweth no deterioration nor waste. My son, *saaha swadha*, *vashat*, and *hanta* are her four udders. The deities always draw the nipple *saaha*, the ancestral manes, the nipple *swadha*, the ascetics, the nipple *vashat*, all except the deities, spectres, and *Asuras*, i.e. human beings, the nipple *hanta* §. Thus, my child, doth the Trine cow gratify (all beings). The man that destroys these is guilty of a deadly sin, and is plunged in *Tamīra* and *Andhatamīra*. The man that at the proper time makes her calves, the immortals, drink her milk, attaineth the celestial regions. Therefore, my son, it behoveth every human being to maintain deities, ancestral manes, mortals and ghosts even as he sustaineth his own body. For this reason, having bathed and purified himself, a person with intent mind should seasonably offer watery oblations to deities, ancestral manes and *Projapiti*. After worshipping the deities with sandal and perfumed *dhwāpas*, a man should worship Fire, and then he should offer edibles. In a room a person should throw to the east and north food offerings intended for *Brahma*, the *Viśvadevas* and *Dhanantari* ||. The food offering designed for *Sakia* should be placed in

* i.e. the cow composed of the three principal Vedas—*Rich*, *Yayus* and *Saman*.

† *Sukta* is a kind of Vedic religious formula.

‡ Two of the sixteen *Mātṛikās* or female deities whose names are *Gaurī*, *Padmā*, *Sachī*, *Medhā*, *Śāntī*, *Ujāyā*, *Jyoti*, *Devasenā*, *Swadhā*, *Śāntā*, *Śāntī*, *Pushtī*, *Dhṛitī* and *Tushtī*.

§ These are mystical exclamations accompanying particular oblations to the sacrificial fire.

|| The Hindu Esculapius.

as *Projapati* himself. Because a guest does not indeed stay for days together, he goes by the name of *atithi**. When a guest is satisfied, the householder is freed from his debt connected with *nriyajna*. That sinful person who feedeth himself without feeding his guest, reapeth iniquity entirely, and liveth on dung in the life to come. The guest that, being disappointed, turneth away from a person's house, goes away giving the householder all his sins and taking away all his religious merit. A man should warmly entertain a guest to the best of his power with water, herbs or any other thing which he himself eats. A person should always perform *srāddha* with water and edibles on behalf of his ancestral manes, and feed one or more *Brahmanas*. Taking off a quantity of rice from the unextracted whole, one should offer the same to a *Brāhmaṇa*, and one should give alms unto soliciting mendicants and *Brahmachāris*. A mouthful of rice is called *bhiksha*, and four mouthfuls, *arghya*, and four *arghyas* make up a *hanta*. Without offering *hanta*, *arghya* or *bhiksha* agreeably to one's power, one should not take one's meal. After having entertained guests, one should feed one's kinsmen and friends, suitors, boys, old folks, the diseased, and destitute people afflicted with hunger, asking for meals. If a person has wealth, he should even feed people who are competent. If a prosperous person oppresses a kinsman who also is crowned with prosperity, he reaps the sins of the latter. This course is also to be followed in the evening. When a guest presents himself about sunset, he should to the best of one's power be entertained with a seat, fooding and a bed. If a person thus beareth the burthen of a household life, friends, deities, ancestral manes, *Maharshis*, guests, beasts, birds and minute worms, being gratified, bring about his welfare. The eminently pious *Atri* sang a *gāthā* in this connection. Do thou, O highly righteous one, hear

* *Lit* he that is perpetually on the move and that does not rest at one place for long.

the same having the household life for its theme. When a householder has wealth, then, worshipping deities, ancestral manes, guests, friends, kindred, and his spiritual preceptor, he should offer food on the ground in behalf of birds, *śvapachas* and dogs. The *Vaiṣṇadeva* ceremony should be performed in the morning and in the evening. A man should not take any flesh, rice, herbs or any other (culinary) articles which may be in his house, without duly offering a portion of them (to guests)."

CHAPTER XXX.

"THE duties of a householder divide themselves into three classes, viz, *nitya*,* *naimittika*,† and *nitya-naimittika*. Do thou, my son, hear me describing them. Those rites pertaining to the five sacrifices, which I have told thee of, go under the name of *nitya*. The ceremonies that are performed on the birth of a son, as well as others, are called *naimittika*. *Srāddhas* on *parvas* &c, (should be known by the learned) as *nitya-naimittika*. Those natal ceremonies that are performed on the birth of a son, should also in due order be performed on the occasion of his bridal. In the (ceremony) named *nāndimukha*, the ancestral manes should be properly worshipped. Sitting with his face towards the north or the east, the sacrificer, with his mind concentrated, should offer *puṇas* consisting of barley and curds. Some people are of opinion that this ceremony does not include *Vaiṣṇadeva*. In this ceremony a couple of *Daxias* should be worshipped, after rounds have been performed about them. This is styled

* Constant

† Occasional

Vṛiddhi srāddhe naimittika Do thou hear of the *Aurddha-dehika ekōddishta*, which must be celebrated in behalf of a person on the day of his death. This ceremony* does not desiderate any worship of divinities, any invocation, or offerings unto the fire, only *kuṣa* should be used in it. Near the leavings a *pinda* should be offered to the departed spirit, and remembering his name, one should pour water with sessamum seeds. The water with the sessamum seeds should be thrown at the spot where the *kuṣa* made *Brāhmaṇa* has been left, with the saying 'May this (offering) never be wasted, and may he be gratified with it' and they* will reply, 'We have been gratified'. Every month of one year people should go through this ceremony. When the year has run out, or when one finds opportunity for it, *sapindikarāṇa* should be performed. I shall tell thee about the rules of this ceremony. In it also there is no worship of the gods, there are no offerings to the fire, nor is there any invocation. Only an *arghya* and *kuṣa* are to be offered. The (*pinda*) being put on the right, an odd number of *Brahmanas* should be fed. Another peculiarity of this ceremony is this that extra rites should be performed every month. Do thou listen to me with concentration concerning this as I tell thee of it. My son, four vessels containing sessamum seeds and fragrant water should be placed,—three for the ancestral manes and one for the departed. An *arghya* as well as the vessel intended for the departed should be washed over the three vessels intended for the ancestral manes. Then reciting the formulæ *Tasamāṇa* etc, the ceremony should be wound up. This *ekōddishta* has also been prescribed in the case of women, but when they have no son, they are not entitled to *sapindikarāṇa*. Men should every year perform the *ekōddishta* in behalf of females, and as in the case of a man, the ceremony should be duly performed on the day of a woman's death. In

* i.e. the *Brāhmaṇas*

the absence of a son, the rites should be performed by *sapindas*,* and in the absence of *sapindas*, they should be performed by *sahodakas*†. Those that are a mother's *sapindas*, and those that are a mother's *sahodakas* should act according to these injunctions; and a person who is without a son, should have his rites performed by his daughter's son. A daughter's son should in this way celebrate the rites for his mother's sire. This ceremony is designated *Dwyamusyāyana*. A mother's father as well as a father's father should be duly worshipped by means of *naumittika-srāddhas*. In want of any other relative, wives should perform this ceremony in behalf of their husbands without the intervention of any formulæ. In want of a wife, the king should have the burning rites of the departed adequately performed by one of his own relatives or persons of the same caste, inasmuch as the king is the friend of all the orders. Thus, O child, have I described to thee the *nitya* and *naumittika* rites. Now do thou hearken to a description of the other kinds of *nitya* and *naumittika* ceremonies as connected with the *srāddha*. The time when the Moon undergoes waste, is called *darçā*, and this is the occasion of these rites, and ensures their permanance."

CHAPTER XXXI.

"A FATHER'S great-grandsire is not entitled to *sapindā-karana*‡ and being a *lepabhūja*,§ he is deprived of the paternal

* i.e. those entitled to offer the funeral cake in behalf of a deceased person.

† Those entitled to offer watery oblations to the manes of an ancestor.

‡ i.e. the *lepabhūjas*. From *lepa* wipings of the hand which has offered funeral oblations to the three ancestors,—and *bhūja*—eating. This is a designation of a paternal ancestor of the fourth, fifth, or sixth degree.

pinda Of these he that is of the fourth degree, and that feedeth on the *lepa* and rice due from a son, hath no relation whatever, and is simply entitled to a bare enjoyment (of the Edibles) These three, the father, the grand father and the great grand-father, must be known as entitled to the *pinda* Those three ancestors beyond the grand father's grand father, are entitled to the *lepa*, and of these the sacrificer counts as seventh The ascetics have pointed out this seven fold relationship Those (forefathers) that precede the sacrificer, are entitled to *anulepa* Do thou, my son listen to me describing the different *śrāddhas* by duly celebrating which the sacrificer should gratify those ancestors preceding (those mentioned), those living in hell, those turned into beasts and those abiding in spectres and other beings Those that have been turned into spectres, receive gratification from the food that is scattered on the earth O my little son, those that have been turned into trees, attain gratification from the water drops that fall to the ground from wet clothes Those that have been classed as deities attain gratification from the particles of water that fall from a person's body to the ground Those that have become beasts, are gratified with the particles of food that drop to the earth on the occasion of the raising of the *pinda* Those girls that albeit worthy of performing rites have not received those of sanctification in their race—and that have been burnt to death (in this condition) live on food happening to be scattered and water dripping from a broom Others receive gratification from the water which a *Dwijā* sips after his meal and with which he has washed his feet Thus O child turned into other beings the ancestors of those that celebrate their *śrāddhas* attain refreshment from the food or water pure or otherwise that may come to be cast by the sacrificers or *Dwijas* If one celebrates the *śrāddha* of one's ancestor with money obtained from another then he finds gratification if he happens to have become a *Chandāla* or a *Puḥḥasa* Thus my child many an ancestor is

entertained with the meats and drinks that are offered by his kindred on the occasion of the *śrāddha* (performed in his behalf) • Therefore people should, according to the prescription, perform the *śrāddha*, albeit it be with herbs merely no ancestor of one performing the *śrāddha* ever suffereth privation I will now speak to thee ancient the seasons of celebrating *Nitta* and *Naimittika* rites,—and do thou also learn the procedure in which people should perform them On the Moon having waned, *śrāddha* should be performed during the day of the New Moon as also during the eighth lunar day of the dark fortnight (in the month of *Paush* etc) Do thou know the optional seasons (for the ceremony) If a good *Brāhmaṇa* is available, and if the necessary articles can be secured, a *śrāddha* should be voluntarily performed on the eclipse of the Sun or Moon, during a half year, during the equinox, during the passage of the Sun through the zodiac, on the occurrence of a portent, on the sight of an evil dream, on the ascension of the natal star, or during the malign influence of any planet An accomplished person, a *Srotriya*,* a *Yogi*, one versed in the *Veda* and singing the *Jyeshtha Saman*, one versed in the three *Upanishads*† of *Nachiketa*,—he that is acquainted with the three *Madhvas* the three *Suparnas* and the six *Angas*,‡ a daughter's son, a priest, a son-in-law, a sister's son, or a father-in-law, he that is engaged in the performance of the seven fire-rites, he that is employed on asceticism a mother's brother, a person devoted to his parents, a disciple, a wife's brother, and a relative,—these, when they are excellent *Dwijas*,—are competent to perform the *śrāddha* My son, a *Dwija* that hath not practiced the *Brahmacharya* that is diseased, that hath extra limbs or is without the natural number of limbs, that is born of a twice married female, that is without an eye, that is the illegitimate offspring of a woman whose

* One belonging to a particular school of the *Vedas*

† The philosophical parts of the *Vedas*

‡ Branches of the *Vedas*

husband is living or of a woman whose husband is dead, my son, that hath rebelled against his friends, that hath diseased nails, that is impotent, that is furnished with dark and tawny teeth, that hath an inferior figure, that hath been cursed by his sire, that is crooked minded or malicious, that sells *Soma*, that hath stained his daughter, that practises medicine, that hath renounced his father and spiritual guide, that teaches on a salary, that is an enemy, that is the husband of a woman who was previously the wife of another, that hath given up the *Veda* or fire, that is wedded to a girl of twelve who hath her menstrual flow, that is stained, or that hath been guilty of transgressions,—should be renounced on the occasion of the performance of paternal funeral rites. The aforementioned best of *Bráhmaṇas* should be invited on the previous day, and they should be employed as well in paternal as in divine rites. These should hold themselves in restraint,—as also he that hath to perform the ceremony. The paternal ancestors of that person who knows a woman after dispensing gifts in a *śrāddha*, and taking his meal, repose on his semen for a good month. But the forefathers of him that repaireth to a *śrāddha* and taketh his meal after knowing a woman, live on urine and semen for a month together. Therefore a wise person should first invite people. Even if *Bráhmaṇas* should not be had, persons that have associated with women, must not be accepted. One should in due time attentively feed self controlled ascetics come for alms, after gratifying them with obeisance, etc. As the dark fortnight is more liked by the ancestral manes than the light one, so the afternoon is more agreeable to them than the forenoon. Respectfully welcoming the *Dvijas* that have come to a person's house,—he should, with his hands purified, make them sit, after they have sipped and thrown out water. In a paternal ceremony an odd number of accomplished *Dvijas*, in a divine ceremony an even number of accomplished *Dvijas*, should be appointed, but a person may, having regard to his

power, employ a single *Brāhmaṇa* as well in paternal as in divine rites. This also is the course to be followed in rites performed in behalf of the manes of a mother's sire,—as also in *Vaiṣṇaveda*. Some people would have a different course in respect of these ceremonies. Divine rites should be performed with a person's face towards the east, and paternal rites with his face towards the north. And this *fe* the latter, is also the course prescribed by men of understanding. Having handed *kuṣa* for seats, a wise one should worship them* with *arghyas*, etc. Offering a rope of pack thread, a wise *Daiya*, taking their permission, should invoke the deities with religious formulæ. Having offered an *arghya* consisting of barley and water in behalf of the *Viṣṇuadevas*, one, dedicating wreaths, *dhūpas*, lamps, and water,—should on the right side perform all the paternal rites. Then offering a double quantity of *darbha*,† and taking their permission, a wise person should invoke his ancestral manes, reciting certain religious formulæ. O eminently pious one, intent on compassing the pleasure of his paternal manes, he should on the right dedicate an *arghya* of barley mixed with sessame. Then desired by the *Daiyas* to perform the fire rites, with —Do you do the fire-rites,—he should, as enjoined, offer unto the Fire rice devoid of curries and ashes. 'To the bearer of *Kavya*,‡ Fire,—*svaha*.' This is the first oblation. Then with 'To the Moon having *pitris* *svaha*—must the second oblation be offered. Then uttering —To *Yama*, lord of the dead, *svaha*—must the third oblation be offered. What remains after the oblations have been offered, should be made over to the vessels of the twice-born ones. 'Do you agreeably to your wish feed on this,'—these words should be sweetly addressed to them and they with intent minds will silently feed on their fare agreeably to their

* *fe* the *Brāhmaṇas*

† A species of grass used in sacred rites

‡ An offering of food to deceased ancestors

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